

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, AUGUST 24, 1882.

[No. 84.]

E. STRACHAN COX,
STOCK BROKER,
No. 86 King Street East, Toronto.

Canadian, American and English Stocks bought for CASH or on margin. Loans negotiated. Municipal debentures purchased.

Daily cable quotations of
HUDSON'S BAY STOCK.
New York and Chicago quotations every few minutes.

GZOWSKI AND BUCHAN,
50, King Street East, Toronto.
BANKERS & STOCK BROKERS
American and Sterling Exchange. American Currency, etc. bought and sold. Stocks, Bond and Debentures bought and sold on commission.
C. S. GZOWSKI, JR. EWING BUCHAN

JACKSON RAE,
General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.
Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1526. Office 319 Notre Dame Street, Montreal.

MONEY MADE.

\$100 to \$1,000 invested in bank shares on margin makes the same profit on a rise as would be made by ten to twenty times this capital invested in the usual way of outright purchase. We often double investments within short dates. We mail pamphlet, giving full explanations and directions, free. Now is a good time to invest in order to profit by the big advance expected this fall owing to good crops, growth of the North-West, extension of manufactures, and trade prospering. T. E. HANRAHAN & CO., Stock Brokers, Montreal.

NO RISK, YET A

SOLID 10 PER CENT. RARE CHANCE
Rapid Accumulation, No Hazard.

Can. Handle Sums Large or Small.
Sold as English Consols or U. S. Bonds.
For Trustees, Guardians, Clergymen, Teachers,
A GOLDEN OPPORTUNITY.
For Circular address the
Central Illinois Financial Agency,
JACKSONVILLE, ILLINOIS.

Private Funds to Loan in Large or Small Sums: lowest rates.

WATSON THORNE & SMELLIE,
Barristers, Solicitors, &c.
Offices: Marshall's Buildings,
40 KING STREET WEST,
TORONTO, Canada.
Horace Thorne,
Geo. H. Watson,
Robert Searth Smellie.

PERSONS WISHING TO OPERATE

IN
STOCKS
to the extent of \$50 to \$1,000 or upwards, should write to
HENRY L. RAYMOND & CO.,
COMMISSION STOCK BROKERS,
No. 4 Pine Street, New York.

Stocks carried on 3 to 10 per cent. margin. Fractional orders executed satisfactorily. Complete information relating to Wall Street transactions mailed free; also our Weekly Financial Reports. Our junior partner is a member of the Mining Stock Exchange, and orders for mining stocks will also receive special attention.

INCREASE

YOUR CAPITAL.
Those desiring to make money on small and medium investments in grain, provisions and stock speculations, can do so by operating on our plan. From May 1st, 1881, to the present date, on investments of \$10,000 to \$1,000, cash profits have been realized and paid to investors amounting to several times the original investment, still leaving the original investment making money or payable on demand. Explanatory circulars and statements of fund W sent free. We want responsible agents, who will report on crops and introduce the plan. Liberal commissions paid. Address,
FLEMING & MERRIAM,
Commission Merchants, Major Block Chicago, Ill.

\$10
\$20
WHEAT
\$50
STOCKS
\$100

WANTED!

By Lady—Situation as useful companion or as wardrobe keeper in boys' school; understands house-keeping. Apply, DOMINION CHURCHMAN.

GRATEFUL-COMFORTING. EPPS'S COCOA BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of the digestion and nutrition, and by careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk. Sold in packets and tins only (4-lb. and 1-lb.) labeled:
JAMES EPPS & CO.,
Homoeopathic Chemists,
London, England.

E. MERRITT,
Artistic Wall Papers.



PAPER HANGING a Specialty.

NEW GOODS.

For Ladies we are now offering **French Kid Boots,** hand and machine sewed, also CALF-KID, DULL-KID, and FRENCH GOAT in several widths and half sizes, all of our own make, and very **STYLISH,**
J.D. KING & CO.
79 King Street East.

DEPARTMENT NOTICE.

Tailoring Department.
Special Lines for Summer.
Royal Navy Serge.
Light Scotch Suitings.
Light Trouserings.

Ready Made Department.
Light Overcoats.
Waterproof, Alpaca and Linen Coats and Dusters.

Furnishing and Shirt Making Dept.
White Shirts.
Coloured Shirts.
Summer Merino Shirts and Drawers.
Cashmere Shirts and Drawers.
Fine Cotton Hosiery.
Fine Cashmere Hosiery.
Choicest Styles in Collars.
Clerical Collars.

R. J. HUNTER,
COR. KING AND CHURCH STS.

OPIUM

Morphine Habit Cured in 10 to 30 Days. No Pay until Cured. J. L. SERRANS, M. D., Lebanon, Ohio.

O. Bortle, of Manchester, Ontario Co., N. Y., writes: "obtained immediate relief from the use of Dr. Thomas' Eclectic Oil. I have had Asthma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

WANTED.

A LOCUM TENENS
(single man) for the parish of Albion Mines, Nova Scotia, for November and six following months. Pleasant parish, Railroad station I. C. R., no long drives. For terms, etc., address
REV. D. C. MOORE, as above.

ARMSON & FLOYD,
IMPORTERS OF
SILKS, LACES, AND TRIMMINGS.
49 King-st. West,
TORONTO.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL BOOKSELLER,
20, Goswell Road, London, England,
ESTABLISHED 1849.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical Devotional, Controversial, and Hortatory.
Catalogues, published periodically, and sent post free on application.

NEW BOOKS.

THE VOYAGE OF THE VEGA: round Asia and Europe, by ALEX. NORDANSKIÖLD. ... \$6.00.
THE MAKING OF ENGLAND: by GREEN. ... \$3.00.
A SHORT HISTORY OF ART. BY JULIA DE FOREST. ... \$2.40
GERMANY, PAST AND PRESENT. By S. BAKING-GOULD. Two vols. ... \$4.00
SWISS LETTERS AND ALPINE POEMS. By the late FRANCES RIDLEY HAVERGAL ... \$2.00
MEMORIALS OF FRANCES RIDLEY HAVERGAL. By HER SISTER ... 50
MANITOBA, ITS INFANCY, GROWTH AND PRESENT CONDITION. By Rev. Prof. BRYCE, Head of Manitoba College. ... \$2.65

ROWSSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

The A. 1 RECITER.

A selection of one hundred and fifty-four popular pieces for Reading or Recitation, from the best authors. Edited by Alfred H. Miles. The selections include pieces by Jane Taylor, Jean Ingelow, George E. Sims, George Croley, J. G. Saxe, Charles Mackay, Edgar Allan Poe, Thomas Ingoldsby, Sheridan Knowles, E. B. Browning, Scott, Thos. Parnell, &c.

Paper Cover, 20c. Mailed Free.

CLOUGHIER BROS.,
Booksellers and Stationers,
27 KING STREET WEST, TORONTO.

MISS BURNETT,
FRENCH Millinery, Dressmaking and Fancy Goods.

FLOWERS AND FEATHERS.
71 King St. West, Toronto.

Samson lost his strength with his hair. Thousands of men and women lose their beauty with theirs, and very large numbers restore the ravages of time by using the famous Chinese Hair Restorer. Sold at 50 cents per bottle by all druggists.

LAWN TENNIS SHOES.

H. & C. BLACHFORD,
87 & 89 KING ST. EAST.

ESTABLISHED 1842.

SPECIALITIES.
CLERGYMEN'S SURPLICES AND STOLES,
CLERGYMEN'S SUITS TO ORDER.
SPECIAL DISCOUNT.
GEO. HARCOURT & SON.
June 8th.



PIONEER RATTAN
FURNITURE FACTORY,
BROCKTON.
ESTABLISHED 1873.

All kinds of Rattan, Reed, and Willow Furniture in Stock and made to Order.
Orders by mail promptly filled.

ASHDOWN & CO.,
BROCKTON, Near Toronto.

FAIRCLOTH BROS.
IMPORTERS OF
WALL PAPERS.

ART DECORATIONS.
ARTIST MATERIALS &c.
256 Yonge Street,
TORONTO.
Paper Hanging, Calcomining and general House Painting.
Workshops, 21 Victoria street.

A. MACDONALD,
MERCHANT TAILOR,
353 YONGE STREET,
(OPPOSITE ELM.)
TORONTO.

Custom Work a specialty. Choice New Goods. Fit Guaranteed.

PETERKIN BROTHERS.

WOOD CARVERS AND GILDERS,
Manufacturers and Dealers in Window Cornices, Pictures, and Mouldings.
71 Queen-street, West, Toronto.

ATKINSON'S
PARISIAN TOOTH PASTE

is not a new preparation, many persons in Toronto will remember it for twenty years back.
It is a good, safe, and pleasant Dentifrice; 25 cents a pot.

D. FLACK AND SON.

888 Gerrard-st. East, Toronto.

GENERAL GROCERIES, PROVISIONS, ETC.

REFRIGERATORS, ICE CREAM FREEZERS.

WATER FILTERS. WATER COOLERS.

AT THE

Housekeeper's Emporium, HARRY A. COLLINGS,

90 YONGE STREET, WEST SIDE.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO

64 & 66 WELLINGTON ST. WEST.

(A few doors west of the old stand.)

Office—At 65 King St. West.

G. P. SHARP.

N. P. CHANEY & CO.

FEATHERS AND MATTRESS RENOVATORS.

330 KING STREET EAST.

All orders promptly attended to. New feather beds and pillows for sale; also a quantity of new mattresses. Cheap.

H. J. MATTHEWS & BRO.

88 YONGE STREET, TORONTO.

Gilders & Art Dealers,

Picture Frames,

Engravings, Palatines, &c.

FIRE!

A. B. FLINT

IS SELLING

5000 yds. Crash Toweling

Damaged by water at the fire in Montreal.

6000 Yds. OF ZEPHYR GINGHAMS,

as 1890 yard, worth 25c.

A. B. FLINT,

35 Colborne Street, - TORONTO.

PHOSPHATINE.

To the Medical Profession, and all whom it may concern.

NEWARK, March 21, 1882.

Messrs. LOWDEN & CO., Toronto.

GENTS.—I have taken one bottle of Dr. Austin's Phosphatine, recommended by Dr. Bentley, of this place, and have received great benefit from it. I believe that after taking five or six bottles I shall be quite free from a nervous tremour which has troubled me since I was 16, and now am (at) sixty-one years of age.

Yours truly, J. S. WETHERILL.

LOWDEN & CO.,

Sole Agent for the Dominion,

56 Front Street East, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

50 Adelaide Street, Toronto.

THE GREAT SECRET

Of the wonderful secret of the

WILLIAMS' SINGER SEWING MACHINES

It is in the fact that the material used in their construction is of a very Superior Quality, and that their ordinary machine is so well adapted to every part is properly fitted and adjusted to its position. Ladies who have used our Machines for four, five, or fifteen years have noticed with extreme satisfaction that they have not been subjected to the irritating annoyance endured by persons using other machines, such as skipping stitches, breaking threads, etc., etc. The Williams Machines do not take fits or get out of order, or become played out in three or four years like some inferior machines, but with ordinary care will last a lifetime. Thousands of parties who have used our Machines for ten years and upwards are continually recommending them to their friends and acquaintances to buy the genuine Williams Singer, and to take no other Sewing Machine.

HEAD OFFICE—347 Notre Dame-st., MONTREAL.

TORONTO OFFICE—68 King-st., west.

\$300-00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation Hop Bitters, especially Bitters or preparations with the word Hop or Hops in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as Hop Bitters. The genuine name as Hop Bitters. The genuine have a cluster of GREEN HOPS (notice this) printed on the white label, and are the purest and best medicine on earth especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of Hop Bitters published in papers or for sale, as they are frauds and swindles. Who ever deals in any but the genuine will be prosecuted.

HOP BITTERS Mfg. Co., Rochester, N.Y.

CONSUMPTION CAN BE CURED.

Ontario Pulmonary Institute,

No. 135 CHURCH-ST.

Opposite the Metropolitan Church, Toronto, Ont.

M. HILTON WILLIAMS, M.D.,

Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario.

Proprietor.

The only Institute of the kind in the Dominion of Canada.

Permanently Established for the cure of all the various diseases of the Head, Throat, and Chest, viz.—Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrh of the Lungs, (Sore Eyes), and Catarrh of the Throat.

Our System of Practice consists of the most improved Medicinal Inhalations, combined with proper Constitutional Treatment. Having devoted all our time, energy, and skill for the past fifteen years to the treatment of the various diseases of the

HEAD, THROAT, AND CHEST,

(during which time we have treated over 30,000 cases), we are therefore enabled to offer the most perfect and reliable remedies and appliances for the immediate cure of all these troublesome affections. By the system of

MEDICATED INHALATIONS,

Head, Throat, and Lung affections have become as curable as any other class of diseases that afflict humanity.

The variety of references given from all parts of Canada, from those already cured.

Consultation free and prices within the reach of all.

It is especially desirable that all who have need of medical aid, either from catarrh, asthma, bronchitis, or consumption, should make early application. The patient at a distance, early application can be made here for treatment, can after examination, return home and pursue the treatment with success. But it is impossible to not personally for an examination, writes for a "List of Questions" and "Medical Treatise." Address

ONTARIO PULMONARY INSTITUTE,

135 Church-st., Toronto, Ont.

Mention DOMINION CHURCHMAN.

I. J. COOPER.

Manufacturers of

GOLLAHS, SHIRTS, CUFFS, &c.,

MEN'S UNDERWEAR, GLOVES,

SCARFS, TIES, UMBRELLAS, &c.

Cherwell Gollars, &c., in Stock and to Order

109 YONGE ST., TORONTO.

Dr. J. Collins, St. Thomas, writes: "During ten years active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

IT STANDS AT THE HEAD OF THE LATEST DOMESTIC. W. BRAIN, Sole Agent, and general Sewing Machine Agent, Repairs of all kinds of sewing machines, needles and parts for all machines. OFFICE, 7 Adelaide-st. East, TORONTO.

CHINA HALL.

The undersigned would direct the attention of hotel keepers to his large and well assorted stock of

Cutlery, Bar Glass, and Hotel Goods

of Every Description.

An assortment of Haviland's French China has been received, comprising Dinner, Dessert, Tea, and Combination Sets, which display entirely new designs in colouring, decoration, and shape.

These Goods afford opportunities of making selections which cannot be obtained at any other establishment in this Dominion, and being imported direct from the Manufacturers are presented at prices as low as at wholesale.

GLOVER HARRISON,

49 King-street East, Toronto.

TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN, and BURLINGHAM CANALS, advertised to take place on the second day of August next, is unavoidably further postponed to the following dates:—Tenders will be received until "THURSDAY, the twenty-fourth day of AUGUST next." Plans, specifications, &c., will be ready for examination on "THURSDAY, the tenth day of AUGUST next." By Order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 15th July, 1882.



WELLAND CANAL ENLARGEMENT.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Express on Wednesday next, for the deposit of the WELLAND CANAL ENLARGEMENT, known as section No. 34, embracing the greater part of what is called the "Rock Cut."

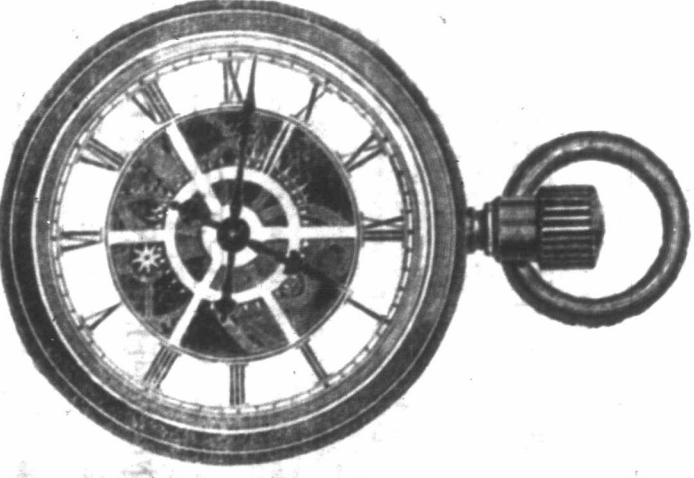
Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, and at the Resident Engineer's Office, Welland, on and after FRIDAY, the 15TH DAY OF AUGUST next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and, in the case of firms, except there are attached the actual signatures, the names of the occupant and place of residence of each member of the firm; and further, an accepted bank cheque for the sum of five hundred dollars must accompany the respective tenders, which must be entered into the contract for the work, at the rates specified in the order submitted.

The bids or money thus sent in will be returned to the respective contractors whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 15th July, 1882.



Send \$5

FOR THIS SOLID NICKLE-SILVER

STEM-WINDING WATCH,

A CAPITAL TIMEKEEPER. WARRANTED FOR ONE YEAR.

RYRIE THE JEWELLER,

113 YONGE ST.

REGISTER YOUR LETTER AND WE WILL BECOME RESPONSIBLE.

WILL YOU EXCHANGE

a case of Dyspepsia or Biliousness for 75 cents? It is equally unwise to agonize with derthemanly ailments arising from Dyspepsia, Indigestion, Stomach and Liver, when this offer is made to you in your own home in all sincerity, with an absolute certainty of curing you. ZOPESA (from Brazil) cures Dyspepsia and Biliousness. A single dose relieves; a sample bottle convinces; a 75 cent bottle cures. It acts directly upon the Stomach, Liver, and Kidneys. Cleansing, Correcting, Regulating, Zopesa gives energy and vim to the Brain, Nerve, and Muscles, simply by working wonders upon the Digestion and giving activity to the Liver. Cut this out, take it to any dealer in medicines, and get at least one 75 cent bottle of Zopesa, and tell your neighbor how it acts. It is warranted to cure Dyspepsia and Biliousness.

with an absolute certainty of curing you. ZOPESA (from Brazil) cures Dyspepsia and Biliousness. A single dose relieves; a sample bottle convinces; a 75 cent bottle cures. It acts directly upon the Stomach, Liver, and Kidneys. Cleansing, Correcting, Regulating, Zopesa gives energy and vim to the Brain, Nerve, and Muscles, simply by working wonders upon the Digestion and giving activity to the Liver. Cut this out, take it to any dealer in medicines, and get at least one 75 cent bottle of Zopesa, and tell your neighbor how it acts. It is warranted to cure Dyspepsia and Biliousness.

JEWELLER,
113 YONGE ST.
REGISTER YOUR LETTER AND WE WILL
BECOME RESPONSIBLE.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weotten, Editor, Proprietor, & Publisher.
Address: P. O. Box 2640.
Office, No. 11 York Chambers, Toronto St., Toronto.
FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

August 27...TWELFTH SUNDAY AFTER TRINITY.—
Morning...1 Kings 22, to 41. 1 Corinthians 7, 25.
Evening...2 Kings 2, to 16; or 4, 8 to 38. St. Mark 2, to 23.

THURSDAY, AUGUST 24, 1882.

OUR NEXT ISSUE SEPTEMBER 7th.

In consequence of taking our annual holiday, there will be no issue of the DOMINION CHURCHMAN on the 31st August. Our next number will be on the 7th of September.

THE Bishop of Oxford has recently reopened the parish church of Beedon, Berks, after restoration. His lordship preached on the occasion.

The Ecclesiastical Courts Commissioners held their forth-eighth and forty-ninth meetings July 20th and 21st. They adjourned till November 2nd.

The Bishop of Durham has received from Mr. Thomas Spencer, of Ryton, near Newcastle, the sum of £10,000 towards the endowment of the new See of Newcastle.

Canon Freemantle, recently appointed to that office in Canterbury, will resign the rectory of St. Mary's, Bryanston Square, after he has fulfilled the duties of Bampton lecturer at Oxford.

Prompted doubtless by ultramontane hatred, the old Catholics of Munich have sustained a grievous loss. The municipal authorities have taken from them the church edifice, St. Nicholas, in which they have worshiped for the last ten years—ever since the beginning of the movement.

It is now a year since Bishop Schereschewsky's illness commenced. His state of health is causing great anxiety in the Church of the United States. His heart and soul are with his work in China, which he is more than ever anxious to pursue with all the earnestness he can.

An old and worthy connection of the Record, Mr. Alexander Haldane, father of the Dean of Argyle, has lately died. He is said to have been so admirable a specimen of the good old-fashioned Evangelical that his loss is severely felt by our contemporary and its friends, and all sections of the Church lament his removal.

The Bishop of St. Andrew's, in consecrating the Church of St. James', at Dollar, in Perthshire, stated that he had for some time hoped he might be permitted to consecrate as many as twenty churches during his episcopate. This church made the nineteenth, and he had already in view a church which would complete the number he had proposed to himself.

A very successful flower service was held on Sunday, the 23rd, at the Mission church in connection with Christ Church. Most of the children brought flowers, and in all, three baskets were collected and sent to Kilburn Orphanage. The processional hymn was 806, "At the Name of Jesus," and recessional 232. An address was given by the assistant priest, the Rev. W. Vaughan, M.A., on the words, "Nothing but leaves," (St. Mark ii. 13.) He wore a white stole for the occasion.

The Lord Mayor of London, in a recent speech, said:—"The Church of England is a beacon on every hill and a calm in every village, and we find the parson the friend of the poor, but no less the accepted friend of the rich, and the uniting power between the rich and the poor. Be you never so wealthy and never so beneficent, you can never bestow your charity properly unless you ask the parson to point out the object, because he is living amongst the people and knows the wants, and can describe to you the way in which they can best be remedied."

The mission of the Good Shepherd, Vinewood, Detroit, is assuming the character of a permanent work under the ministry of the Rev. G. E. Peters. The territory is chiefly occupied by railroad operatives whose Sundays are often appropriated by the railway companies. The fluctuating character of population, with only occasional services from non-resident clergymen, have caused but little stability to be given to the work in the past, but the Church have now assumed a permanent character in the place, there is every prospect of success. Mr. Peters resides among the members of the mission, and has gathered 150 Sunday scholars.

The aspect of affairs in Egypt is destined to pass through various modifications. It is now stated that the Sultan has peremptorily ordered Arabi to lay down his arms; and also that Arabi's response thereto has been to obtain a fetwa from the Ulemas deposing the Sultan from the Caliphate, and appointing the Sheriff of Mecca in his stead. It is also stated that Osman, ruler of the Burme State in the Soudan, also refuses to recognize the Sultan as Caliph if he sends troops against Arabi. These increasing complication, instead of causing increased embarrassment to England, will probably resolve themselves into some simpler mode of settling the question.

In the diocese of Iowa the Church has been gaining something during the past year. For the year there has been a gain in the number of Church families of 331; of individuals, 1,192; of baptisms—infants 25, adults 24; of confirmations, 46; of communicants, 196; of services, 1,480; of cele-

brations of the Eucharist, 177; of Sunday-school teachers and scholars, 322; of church sittings, 1,240; of offertory alms, \$202.81; of salaries, \$6,927.49; of contributions for diocesan missions, \$130; contributions for foreign missions, \$226.58. The total offerings for the diocese in 1881 was \$49,292.40; for 1882 it was \$53,281.24. In December, 1877, the Board of Missions was largely in debt, and had discharged every missionary on its list. During the past year fourteen missionaries were at work, whose salaries were promptly and fully paid, and the income of the board was upwards of \$2,000. During the twelve months preceding July 31, 1882, the bishop has consecrated five new churches in north-western Iowa.

The annual festival of the Malvern Branch of the Worcester Diocesan Choral Association was held on Thursday, the 20th inst., in the grand old Priory church of Malvern. The prayers were intoned by the Rev. E. Vine Hall, precentor of Worcester Cathedral. The first lesson was read by the Rev. T. E. Minshull, hon.-sec., and the second by the vicar, the Rev. J. Gregory Smith. The sermon was preached by the Very Rev. Lord Alwyne Compton, Dean of Worcester, from Eph. v. 18-20. The singing of the *Te Deum* and *Benedictus* (service in B flat,) by Williams, Mus. Bac., was very impressive; and the anthem, "Sing praises unto the Lord," by Gounod, was rendered with great taste. The success of the festival was greatly due to the able teaching and conducting of the choir-master, Mr. O. Millward, of Worcester Cathedral choir. The singers numbered 800, and consisted of the choirs of Great Malvern, the Wyche, North Malvern, Evesham, Wilden, Pedmore, Leigh, Bushley, Wollaston, Hanley Castle and Harvington, accompanied by their respective clergy.

English papers state that no surprise need be expressed at the line taken by the *Record* in South African matters, because it uniformly takes the part of the supporters of Dr. Colenso, unbeliever though he is. And Dean Williams is thoroughly in accord with the vile tactics of the "Church" Association—more correctly denominated by the Bishop of Peterborough, the "Persecution Company." A few months since the Bishop of Grahamstown, at the age of seventy-five, set off on a long visitation tour of some thousands of miles. When he was some 800 miles up the country a distress was put into the house by the Dean's attorney, for the Dean's costs, which the Bishop's wife, Mrs. Merriman, was frightened into paying in order to get rid of the bailiffs. The bill of costs had never been presented, nor any letter sent requesting payment. Nor is it usually supposed to be necessary to pay law costs of the other side until the case is decided. The Supreme Court was appealed to, and the court ordered the amount to be impounded, and to await the result of the recent appeal to the Privy Council. Had the Bishop been at home of course the money would not have been paid, and his goods would have been sold in the market place, as the Persecution Company sold Mr. Green's furniture and effects.

In commenting on the recent decision of the Privy Council with regard to the Grahamstown

case, the *New York Churchman* says:—"The bishop loses his case with the colonial chaplain, as Bishop Gray lost his against Colenso. It is some comfort to know that the decision, however adverse to the immediate interests of the Church in South Africa, confirms the liberties and freedom of the colony as against imperial interference, and may therefore yet turn out to be a blessing in disguise. It is still more gratifying to find the Judicial Committee entirely agreeing with the opinion of the Chief Justice of the Provincial Court as to the moral character of the plea by which the incumbent of St. George's evades ecclesiastical penalty. 'It is idle for the defendant to deny that he joined the Church of South Africa, and became personally subject to its constitution and canons, in the face of the part which he took in the discussion of the Provincial Synod of 1870, and in the absence of any protest against the separatist canons adopted by that Synod. It is still more idle for him to deny that he has subjected himself personally to the episcopal jurisdiction of the plaintiff, according to the laws of the Church of South Africa, in the face of the documentary proof which exists of his active participation in the election of the plaintiff.' The court held, however, that the defendant could not contract away his official rights nor the rights of others in his keeping, and, so far forth, must be protected against himself. This gives the moral victory to the bishop, although the law dispossesses him of his cathedral, and compels him to pay the costs of the prosecution. He has the sympathy of all Christendom, and of his judges."

ST. JAMES'S CHURCH TORONTO.

FOR many long years the clergy of the city of Toronto have been wearily waiting for the time when the vast funds pouring yearly into the coffers of St. JAMES'S, chiefly as a princely income for the Rector, should be in part divided among the other city clergy. The amount of those funds has been the subject of prolonged speculation and dispute. Those who knew carefully concealed the information. They were also in the habit of denying with much affectation of injured innocence that the income of the Rector was as large as was represented by those who made that enormous income the basis of appeals for its more equitable distribution in accordance with the founder's intentions and the interests of the Church. This paper some years ago, spoke out boldly on the scandal of a diocese being in debt, the bulk of its clergy in poverty, and all its Church life starved and stunted for want of funds, while one clergyman was receiving an income equal to the average of twenty, from funds left not to make one man wealthy, but for the Church. Our course was very much condemned, our facts were bluntly denied, yet it now turns out that we very largely underrated that princely income, which was fully equal, not merely to the income of twenty clergy, but to the gross emoluments of at least one half the whole country clergy in the diocese. To the whole of the Low Church party the recipient of that income was little short of an idol; his word was law, his ideas, fusty though they were with age, were sacred; his grasping manoeuvres to gain power over other churches where he had no rightful authority, were ignominiously aided by laymen; and the deadness, apathy, and indifference to Church growth and Church influence which specially characterized the St. JAMES' congregation and clergy, gave a chill almost to paralysis to the activities of a large number of the city and country churches, so potent

was the influence wielded by one enormous income.

We do not care to rake up dead issues, but duty demands that we recall the fact that only a few years ago, one city clergyman died, as the *Mail* said, "for lack of food," and as other papers also said, from starvation and want, within a very short distance of the church so magnificently endowed; and that in that church was hatched the terrible conspiracy which sought to deprive of their scanty incomes all those clergy who refused to bow their necks to the despot who ruled in that congregation. Now the time has come for making an equitable distribution of those large funds, there has arisen a difficulty. The leaders of St. JAMES' profess to be able to prevent that work of justice and charity, they are determined, if possible, to frustrate the operation of the Act of the Legislature, by which, after giving \$5,000 to St. JAMES', the residue is to be divided among other city clergy. They are bent upon retaining another \$5,000 out of the funds, and thus making the city clergy contribute \$5,000 per annum for the maintenance of St. JAMES'! During the life time of the late Dean the debt of this church of wealthy clergy and wealthy laymen, was not paid. A vast private fortune was accumulated out of the funds of the Church, yet not one cent was devoted by will either to the Church fabric, Church institutions, or to any work of benevolence. The piling up of a private clerical fortune out of the endowment of the Church, has in the old land long been regarded as worthy of the severest denunciations as public a scandal to religion. What estimate can he have of the value of souls who deliberately devotes to miserly uses, for the gratification of a coarse form of family pride, the large funds given him for the spread of the Gospel? There is no form of breach of trust so scandalous as the devotion of money given for God's service to the private uses of avaricious pride and love of wealth for its own sake, as seen in the private accumulation of the funds sacred to the spread of the Gospel in connection with St. JAMES'.

We have no tears now for these clergy who, for years past, knowing the terrible perversion going on of these funds, have yet held up St. JAMES' as the exemplar and model and authority of the diocese. They find the same spirit of greed grasping at funds which they know to be theirs by equity, by every moral if not by legal right. This spirit they never saw to be wrong, never condemned, nay, even admired and protected from censure. It has now turned upon them, it may destroy their just expectations, cruelly injure them and their families, and perpetuate an infamous scandal; but the mouth of every Low Church clergyman is stopped from complaint, for the snake which stings him—the snake of avarice—has been by him very cordially protected and sheltered and nurtured, while every one who spoke evil of the reptile was denounced and insulted. For the few faithful clergy, however, who are involved in this wrong we are indeed sorry, they will have almost universal sympathy in their struggle to secure their rights. But they must speak out plainly, there must be no more of the old time sycophancy in humbling themselves before their wealthy opponents because of their prestige of social position and their representing St. JAMES' Cathedral; let us hope all that is over. It is high time, indeed, St. JAMES' Church came under honest, straight forward criticism, its internal appointments, its garniture, its seating and its services are woefully in need of cleansing, renewing and reform. On every detail from roof to floor is stamped neglect which indicates care-

less indifference to Church order. St. JAMES' is one of the dirtiest and shabbiest of city churches. The new Rector has a boundless field of work before him, a magnificent career of service to CHRIST and His Church. We pray that God will put it into his heart to leave those things that are behind, to let the dead St. JAMES' bury its dead, with its dead prestige; and inspire him to gather there a congregation who will lift up that church high in self devotion so that it will pour out, like a fervent, loving, strong heart, a rich stream of new life, and receive back a reward, not in the vulgar homage of money worship, but in the sympathy and love of grateful Christian fellowship.

Let but the new Rector throw local precedence and custom and prejudice to the bats and moths, let him but throw his heart and soul and brains into reviving the cause of the Church in the cathedral, he will quickly find, as he lifts his standard and calls for helpers, that it is rallied round by an army of enthusiastic Churchmen who long have pined for a leader who is not ashamed of the Church of CHRIST and of their fathers.

To St. JAMES all eyes are turned in sorrow and hope—in sorrow regarding the shameful action of those whose reign is well nigh over, who are striving to commit a bitterly cruel injustice to the clergy under guise of law, in sorrow that the old regime ends with such a characteristic scandal; but in hope our eyes turn from this shame to the new day dawning and to the new Rector whom we greet with our warmest felicitations, our most earnest good wishes, our fervent prayers that he will be a rich blessing and be richly blest.

THE SPREAD OF MUHAMMEDISM.

THE events now taking place in the East naturally suggest considerations with regard to the religion of the False Prophet MUHAMMED, its effects upon its votaries, and its progress or its decay. It is no doubt a fact that in those parts of the world such as eastern Europe and Asia Minor which are most observed by Europeans, the followers of this system are receding with considerable rapidity, and the general impression has therefore been that the system is fast dying out. But the inference is a great mistake, for what this religion loses in one part of the world is perhaps more than counterbalanced by what it gains in another. To ordinary European and also American observers nothing would seem less probable than such an expansion of Muhammedism as to become the creed believed and obeyed by the largest portion of the human race; and yet there are events occurring in parts of the earth's surface, not so well known to us, which indicate that such a result is not altogether beyond the limits of possibility. In Africa the Arab missionaries are indefatigable; they penetrate regions which no European has ever seen, and they convert whole tribes at once, decidedly raising those tribes in the scale of civilization. More fanaticism and earnestness are displayed in Arabia now than for many a century past. The census records in India show that Muhammedan expansion is continually going on there. Forty years ago it was stated by the missionaries that it gained more in India than it lost in the rest of the world. Bengal is becoming a Mussulman province, and in Madras whole villages become Mussulman at once. There are now more than fifty millions of Muhammedans in India. A great Hindoo revival has attended England's rule, and many people anticipate, not without some reason, that all India will soon become Mussulman. For

the dark races this form of Theism has a number of attractions. Their dogma of equality among the "faithful" is hailed with delight by masses suffering from the oppressions and the contumely of caste. The Indian mind is attracted too by its sovereign deity, who is unbound even by his own laws, the sole source as well as the sole claimant of right. It is true that Hindoos generally hate Muhammedans with a deadly hatred, and that multitudes from Nepaul and other parts of India are burning with a most intense desire to help Great Britain in wreaking vengeance on the Arabs in Egypt; It is also true that there are at present in India nearly five times as many Hindoos as Muhammedans. But yet the conversions and the expansion we have mentioned do nevertheless take place under British rule. As in the other oriental races, so in China also, this system of religion has made considerable progress. The descendants of some original Arab settlers who married Chinese women, have made enormous exertions in spreading their religion, they have brought up deserted children, and have been aided in the north by Mussulman Tartars, until there are now twenty millions of Muhammedan Chinese, principally concentrated in the north and west, but also to be found in every province of the empire. The facility of expansion which this religion appears to have in oriental countries has led to the suggestion with many that the time may come when the world will see people stretching from Sierra Leone to Peking, all of one faith, and intent on spreading that faith by conquest. The prospect may not be a pleasing one, and it will require the fulfilment of a number of conditions and the union of a number of coincidences for its accomplishment; but when we consider what they have done for the diffusion of their faith during the last century, and how little comparatively has been the impression Christianity has made in the same regions, so lamentable a catastrophe is not by any means beyond the range of possibility. The zeal, and energy, and activity of Muhammedans ought to have some more practical effect than merely to put Christians to the blush.

OPEN AIR SERVICES.

SOME time ago, in calling attention to the proceedings of the Salvation Army, and recommending the Church to do her own work, we spoke particularly of open air services or street preaching. We heard a few days ago of some Toronto clergymen proposing to adopt some plan of the kind; and we asked, Why do they not set to work at once? Only let the services be short, lively sermon of ten or fifteen minutes, good singing of lively hymns and several of them, with the assistance of a choir trained for the purpose. Let the practice be extensively and regularly or frequently adopted, and the result must be satisfactory. The thing has been tried in the Mother Country with marked success. In Cardiff, the Vicar of St. John's, the old mother church of the town, resolved to hold an open air service after the usual evening. Accordingly, on Sunday, June 18th, a band of choiristers grouped themselves in the churchyard, and headed by a banner and a large red cross, with the motto, "Jesus, Saviour," they preceded the vicar, who was vested in cassock and surplice, to a large open space in the neighbourhood of a poor population, not very far off. The crowd gathered during the singing of "Onward, Christian Soldiers," and by the time the procession reached the spot, on which a table was placed as a

rostrum, it had reached considerable numbers. The men were asked to raise their hats during the offering up of prayer, and after singing another hymn, the vicar addressed a most attentive congregation for a quarter of an hour. The service has been held on each succeeding Sunday, and increasing numbers every week testify to the interest the people feel in it. The addresses are exceedingly simple, and suited to the needs of the great majority of the congregation—those unhappy ones who never go to any place of worship, and who come there stained with sin, some of them longing to cast the load away and to start afresh. The vicar invites any who may desire to break off their old associations, or who are anxious to hear more, to come and see him at any time, that he may help them by prayer, sympathy and advice in their hard struggle. Among the crowd are sometimes recognized leading dissenters and members of the Salvation Army corps, conspicuous by the brazen S. on their collars. These latter always express their gratification at the work that has been taken up. The order of service is as follows: The choir meet at the church door, and march to the church-yard gate, when they begin a processional hymn. Arrived at the place, another well-known hymn is given out, which is followed by extempore prayer and an address. A hymn and the benediction close the service, and then the choir re-form and march slowly back again to the church, singing recessional and evening hymns. A similar service is also held in an out-lying part of the parish by a lay reader, specially qualified for this kind of work. Why not have something of this kind in or near our large towns in Canada? And perhaps a very short and simple liturgical service abridged from the Prayer Book, and so that it might be responsive, compiled by authority, would be of service if printed in a cheap form and extensively circulated.

SYRIAN COLONIZATION.

THE atrocities practised on the Jews in Russia, and the failure of any effort made by the Russian Government to put a stop to them, led last year and at the beginning of the present, to several organizations in England for the relief of the oppressed race. The apathy of the authorities in Russia showed the absolute necessity of a migration of the Jews from that country to some other, and after the formation of the Mansion House Relief Fund on the 1st February last, the policy adopted was to send the refugees to settle in the United States or Canada. For a time at least Palestine seemed to be ignored altogether as one of the places for settling in, for which assistance would be rendered. Now, as the Jews in Russia have a special wish to return to their own country, and as moreover, the importations to America have resulted rather unsatisfactorily, a Syrian colonization scheme has been started. It is positively asserted that every one of the four millions of Jews in Russia is anxious for a return to Palestine or the neighbourhood. A number of distressing cases have occurred of families seeking English help to enable them to settle in the Holy Land, having received no more than temporary help, and at last being informed that the Mansion House Committee could only see their way to help these families on condition of their emigrating to the United States or Canada. The poor people had set their hearts on returning to the land of their fathers, and they felt the strongest repugnance to seek a home in America.

A fund is therefore being raised for the purpose of assisting in various ways, detailed in the pro-

pectus, Jews who may be desirous of settling in Syria; and to effect the mutual co-operation of the many societies and individuals now seeking to promote the settlement and re-peopling of Syria. It appears that a company formed some time ago owns some land in Northern Syria, which is available for immediate use. A considerable sum has been raised, although much more is needed, and it is presumed that operations will be immediately commenced.

The return of any considerable number of Jews to the neighbourhood of their own land is an exceedingly interesting subject to Christians. The Turkish Government will doubtless view the matter with some degree of suspicion, from the fear that Palestine may become a distinctively Jewish section of his dominions. The Jew has already become a considerable power in that part of the world. Within the last six or seven years the number of Jewish inhabitants of the four sacred cities—Jerusalem, Hebron, Tiberias and Safed (in Galilee)—has very considerably increased. In Jerusalem alone the population has grown from 20,000 to 30,000 souls, the principal portion of the newcomers being Jews. But hitherto it has only been in cities that this gathering has taken place.

In the final settlement of the Eastern Question it is absurd to suppose that Palestine and the Jews can be altogether overlooked. A contemporary says that: "The system of control which Lord BEACONSFIELD'S cabinet were anxious to establish in the Sultan's dominions was not only well considered, and well fitted to the wants of the country, but has been historically proved to be successful in the Crusading Courts, now forgotten by all but the archeologist, through which the Moslems of Syria and Asia Minor were wisely governed, and remained contentedly submissive to the Kings of Jerusalem and the Princes of Antioch. Under such control, with Jewish enterprise encouraged, but not allowed to tyrannize over the peasantry; with European capital secure of a fair interest; with roads, railways, lines of telegraph, aqueducts and reservoirs spreading over the country, Syria would soon become one of the richest and most remunerative provinces of Asia. Such she is doubtless destined to prove, but not perhaps under Turkish rule. The hills may become covered with vines, her plains with corn, her gardens with figs, olives, mulberries, and every other species of fruit and vegetables—an agricultural prosperity not inferior to the best times of Jewish independence. There is no curse on the soil, but the curse of man—the tyranny which crushes hope and life out of the peasantry. Remove this tyranny, by either an autonomy or a transfer of the seat of government from Constantinople, and the Syrian question would soon settle itself without the necessity of bloodshed. Russian intrigue would receive a check on the shores of the Mediterranean, and an industrious and docile people would be made happy."

It is easier to find a score of men wise enough to discover the truth, than one intrepid enough in the face of opposition to stand up for it.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

Whoever studies the drift of the latest Christian thought will find that it is gathering more and more around the person, life and death of the Lord Jesus. There have been more editions, from different writers, of the life of Christ within the last ten years than in the previous fifty. The more deeply the divine sacrifice is studied the deeper grows the conviction that it is the supreme glory of this world of ours to have been the pedestal of the Cross of Christ.

A STEAM YACHT FOR ALGOMA.

The Bishop of Algoma desires to call the earnest and immediate attention of Churchmen throughout the ecclesiastical Province, to the subject indicated in the above heading.

Having already had, in the course of a single missionary tour along the shores of Lake Huron and the Manitoulin Islands, abundant experience of the difficulties attending on the visitation of his widely scattered diocese, for lack of adequate facilities, the Bishop has no hesitation in informing the friends of Algoma that it is simply impossible for him to do the work with which the Church has entrusted him, unless he is furnished with the means of purchasing a steam yacht. This impossibility will be self-evident from the following considerations:

1. Hundreds of members of the Church of England are scattered along the shore line, both of the mainland, and the islands, wholly destitute of the means of grace, and entirely inaccessible by means of the regular lines of steamers which touch only at the principal points. These isolated dwellers in the wilderness can easily be reached by a steam yacht placed entirely at the Bishop's disposal. The same statement applies to hundreds of pagan Indians, who, equally with the whites, are under the care of our missionary diocese.

2. The Bishop is seriously hindered in his work by the necessity, now imposed on him, of accommodating his missionary tours, and the requirements of the already organized mission stations to the movements of the steamer—a necessity which leaves him, sometimes too much time, and sometimes too little for the duties to be performed. A steam yacht would enable him to map out his hours in harmony with the needs of the north-western portion of his diocese.

3. With the existing arrangements for travel, long and weary journeys, in vehicles inexpressibly uncomfortable, over roads indescribably bad, are necessary in order to catch these steamers. With a steam yacht this needless waste of time and strength would be altogether obviated. Over and above these considerations may be stated that:

4. A steam yacht when not in use by the Bishop would render great service in connection with the Shingwauk and Wawanosh Homes, in taking the pupils to and from their dwellings, when necessary; as, for example, in cases of serious sickness, or at the beginning and end of the summer vacation.

As to the expense of such a boat, the cost of purchase would probably be \$2,500. Of this \$850 has been already contributed. With regard to the running expenses, it is proposed to secure the services of an engineer who could act as machinist in the Shingwauk Home during the winter, and give instructions to the pupils in his own department. A boy would also be needed on board: this want the Home could easily supply. In this way the outlay, after purchase, would be reduced to a minimum.

With this brief statement of the case, the Bishop leaves the matter in the hands of the well wishers of the Church's missionary diocese, praying that He who holds the hearts of men in His hand, and can turn them whithersoever He will, may dispose them to devise liberal things for the solution of a problem, which, if speedily and successfully solved, will enable us to carry "the old, old story" of CHRIST crucified to hundreds of professing Christians, and pagan Indians, now neglected and forgotten in the wilds of Algoma.

Contributions may be forwarded either to the Bishop himself, or to his general treasurer, A. H. Campbell, Esq., 9 Victoria Chambers, Toronto.

BOOK NOTICES.

UNKNOWN TO HISTORY. A story of the captivity of Mary of Scotland. By Charlotte M. Yonge. New York: Macmillan & Co., 1882. Toronto: Rowell & Hutchison. Post 8vo, cloth, pp. 589. Price \$1.75.

An exceedingly well-written story, founded on records from one of the saddest pages of English history.

So skilfully has Miss Yonge performed her task that the reader feels as if he were actually a

beholder of the scenes described, and there is upon him the oppressive feeling of that atmosphere of plotting and suspicion which surrounded so much of the life of the unfortunate Queen of Scots. The story is a good representation of English social life and manner in the Elizabethan age.

KNIGHT-BANNERET. By the Rev. Joseph Crosse, D.D., LL.D. New York: Thos. Whittaker, 1882, Toronto: Rowell & Hutchison. Post 8vo, cloth, pp. 308. Price \$1.50.

From the title we should scarcely gather that this is a volume of sermons. The author is strong and earnest in his convictions, with a belief in the truth which makes itself felt.

The temperance sermons on "The Throne of Iniquity," and "The Battle Call of Reform," are the facings of a terrible enemy, and Dr. Crosse speaks with no bated breath. On the music of the Church his utterances are those of practical knowledge of the subject, of a heart attuned, and there is, indeed, a ring of melody throughout the book. Much may be profitably gathered from these sermons, into which we have dipped with considerable pleasure.

Diocesan Intelligence.

TORONTO.

PARKDALE.—St. Mark's Sunday-school picnic was held on the 25th ult., at Lambton. By the kind permission of a gentleman resident, the young people were allowed to hold their festival on his beautiful grounds. Nearly two hundred children were present, besides many of the parents, and other residents of Parkdale, who availed themselves of the cheap fares granted us by the popular Credit Valley Railway. About fifteen of the inmates of the "Home" accepted the invitation extended generally to that institution. The day, though hot, was very beautiful. The usual games, races, and consequent prizes were disposed of, and also in due course the usual refreshments, of which there was a plentiful supply provided by the liberality of the congregation of St. Mark's. A special train brought the tired and happy youngsters home by 8 p.m., after an enjoyable afternoon happily passed without accident or mishap. All arrangements were made and ably carried out by the Sunday-school superintendent, Mr. Taylor, assisted by the teachers, not forgetting the personal aid and active help contributed by the incumbent, the Rev. Mr. Ingles. A pleasing feature at this year's festival was the presence of Mrs. Ingles, who coming amongst us so lately as the bride of our much esteemed pastor, on this occasion presided very graciously in the distribution of the good things provided. May her kindly presence grace many future social gatherings of our growing parish.

On Wednesday, the 2nd inst., a garden party (postponed from the previous evening on account of the weather) was held on the grounds of Mr. Lockie, in aid of funds for the erection of a new Sunday-school building. This entertainment was most enjoyable, was well patronized, and a substantial addition of over \$100 was made to the fund. The music of the "Queen's Own" band contributed greatly to the evening's enjoyment, for which pleasing feature in the programme we are indebted to the generosity of Mr. and Mrs. Lockie.

HURON.

From our own Correspondent.

MARKDALE MISSION.—"Onward, aye onward," may well be said to be the watchword of our church missions in the newly opened settlements in the forest of the northern counties of the diocese. The banner of the cross advances *pari passu* with the woodman's axe, and is hailed as the emblem of civilization by the adventurous fisher on the shores of the great lake. A few days ago the railway reached the lake harbour of Wiarton, but even there the Church had some time in advance of the steam horse established a mission. The Church that had been planted in Britain in the very earliest days of Christianity, and has, from the island-empire, been a heavenly blessing to the nations in every part of the globe, had established her mission in advance of the railway. The labours of the missionaries of the backwoods of the north have been crowned with success, and the good work may be said to be only commencing. From the churches in Grey our hearts are cheered by glad tidings of the triumphs of the missions of the Church. There is much to be contended with in the "clear-

ings." The families are deprived of many privileges that are enjoyed in older parts of the country, and feel quite isolated—shut out from communion with the older churches—but they are not without their pleasant hours. The festivals that bring them together are seasons of great pleasure. Their annual church pic-nics are heartily enjoyed. There are, perhaps, no meetings which tend to encourage harmonious and friendly feelings, and to bring the families into closer sympathy, than the church and Sunday-school pic-nic. There all restraint is cast aside, and all seem, as they truly are, one large family. The annual pic-nic of St. Mary's Church, Maxwell, has been held at St. John's Prairie, nearly a mile from the church. Fully 150 people assembled to enjoy the day in a bush, which has the appearance of having been designed for pic-nic parties. At noon their friends from the Markdale church arrived, and this added no little to the pleasures of the day. The usual pic-nic pastimes were heartily enjoyed, and there was some charming music, principally by the members of choir of Christ Church, Markdale. An excellent gipsy feast had been provided, and was partaken of with a zest that such a day seems always to give. Rev. J. Ward, the incumbent of Markdale Mission, of which Maxwell is a part, has been there little more than four years, and he has done much to nurture the growth of the good seed that had been sown by his predecessor. The church, we are told, is making great headway, and was never in a more prosperous condition.

STRATFORD.—Home Memorial Church.—A special vestry meeting of this church has been held, and was largely attended. It was decided to make all the pews free after the 1st of October, the end of the half year, and to raise the funds necessary for carrying on the Church by envelopes. A finance committee, consisting of Messrs. J. Steward, W. Simcock, J. Hume, C. F. Neild, D. Matthews, A. Cole, E. Ball, and J. Wallace, was appointed to carry out the scheme. Messrs. Neild, Young, and Wallace were appointed a committee on music; and Messrs. Harvy, Cole, Endcox, Den and Carpenter on Sunday-schools. The energetic incumbent, Rev. Mr. Deacon, is infusing new life into the congregation, and already the effects of his earnest work are plainly visible. It is hoped that very shortly the Home church will become self-supporting and be constituted a rectory, it being at present an annuitant on the mission fund of the diocese.

ALGOMA.

From our own Correspondent.

PEARCELEY.—Mrs. T. G. Pearce acknowledges with thanks the receipt of a box of clothing for the Bokes family from Mrs. O'Reilly, Sec. C. W. M. A. Great was the rejoicing at its contents.

ROSSEAU.—Two concerts organized by the Rev. A. W. Macnab, of St. Catharines, have lately been held at the Rosseau House, in aid of the paroisse fund. Members of the parish were ably assisted by guests at the hotel, more particularly in the second entertainment when a party of ladies supplied several tableaux, beautiful and humorous, winding up with a scene from "Patience," which elicited much applause. The music, instrumental and vocal, given at the concerts, besides some excellent recitations by Mrs. Macnab, was for the most part exceedingly good, and much appreciated by large audiences. The proceeds, amounting to over fifty dollars, will be a welcome addition to the funds.

PORT CARLING AND PORT SANDFIELD.—The Muskoka region is now so well known that I need not dwell on the beauties of its scenery and the balmy freshness of the air. I believe that as time passes it will become more and more a summer resort from the heat and unpleasant odours of our large cities, and especially when it becomes generally known that a sojourn there has proved in many cases most beneficial to those affected with pulmonary complaints. However, my object is to give a few notes on Church matters in the most frequented part of the lakes, that is between Port Carling and Port Sandfield, some six or seven miles by water, and where nearly every island or headland is occupied by families from Toronto, Hamilton, and elsewhere, who have built summer residences or erected tents, and occupy their time pleasantly in fishing, boating, and sailing among the lovely scenery. Port Carling is a village with a good hotel, though on a small scale, and a few boarding houses for summer visitors. The Methodists have a neat little place of worship, and so have the Presbyterians; there are regular services in both. A Knox College student lives here in the summer months, and holds service each Sunday. The church has no regular services though the great majority of the visitors and dwellers on the island belong to it. A building was commenced several years since and much money injudiciously spent, and yet it remains

unfinished. When Canon Dixon occasionally visited this region he always held services in the village school house, which were very well attended. Last year Canon Carmichael also held services, and induced many of his friends to contribute towards the completion of the church, yet it still remains without windows and unplastered, a disgrace to our community, though there is money enough in hand to complete it. Until the late bishop's intention to have a clergyman on the spot is carried out, there is little hope for improvement. On Sunday, the ninth after Trinity, Canon Dixon promised to hold service in the school-house, and also at Sandfield in the evening. It was an intensely hot day, and he walked through the woods from near Sandfield, a distance of a mile and a half by land. The school room was crowded, and one gentleman carried in a large log to sit on, while many sat on the steps. The service was very hearty—singing good. The sermon was on the power of the atonement and its comprehensive grasp beyond this world—referring to Colossians i. 16 and 20. A more attentive congregation could not be found anywhere. In the evening there was service in a new hotel just opened at Sandfield, and kept by Mr. Cox—a Churchman. Here a narrow peninsula separates Lakes Rosseau and Joseph, and steamers pass from lake to lake through a short canal. It is one of the most charming situations on the lakes, and has the advantage of a white sandy beach sloping off gradually. Bishop Fauquier contemplated having a church built here, as many Church people live in this neighborhood, and a site has been promised for one in an excellent situation. It was a beautiful sight from the high ground at the hotel to see boats approaching from headland, coast and islands on both lakes, laden with passengers "coming to church." In one large boat with several ladies, and rowed by six stalwart young men, sat a legal gentleman well known in Toronto. The principal room in the hotel was filled, while many sat outside in the hall and on the piazza. It was a good hearty service, and the sermon was on the re-union of the blessed dead.

During the week interest was roused at Port Carling, and the unfinished church was put in order for the following Sunday. There was a congregation of about eighty, and though the seats were rough, and no windows in, yet the day being most beautiful no inconvenience was felt. The singing was good, and the services were enjoyed very much though held in so informal a manner. The Canon preached on "the Widow of Nain." At the close he appealed to the congregation, stating that the offertory would be devoted to the completion of the church. With that of the preceding Sunday it amounted to \$16, which J. J. Mason, Esq., of Hamilton, kindly took charge of. In the evening there was again a large attendance at Sandfield. It was a lovely night, and the groups of people embarking on the numerous boats, when returning from service, formed a very picturesque sight. The stars were reflected on the placid surface of the lakes, and it seemed as if the boats were suspended in infinite space. As they passed away hymns were sung in some of them, and the sweet sounds came floating over the waters with thrilling effect. Canon Dixon was under the impression that his services were the first ever held at this point, but he was informed that eight years previously the Rev. Styleman Herring held a service among the workmen at the canal, and that his own brother, Mr. William Dixon, the late Chief Immigration Agent in Great Britain for the Dominion,—was present at it. And now a few words in conclusion. These stations are nominally in charge of the Rev. Mr. Cole, of Bracebridge. But apart from this important town he has several other stations, and it is impossible for him to attend to all. Why should not we follow the example of the Presbyterians, and have a divinity student resident during his vacation. He could have services at Port Carling each morning, walk a mile and a half through the woods to Mr. Hazlewood's boarding house, and I feel sure this gentleman would take him over the bay to Sandfield, which is little more than half a mile distant. Every summer also there are clergymen in the neighbourhood who, I have no doubt, would do all in their power to put the church in a better position than it now occupies. Until, however, as I said before, a clergyman takes charge of this region little permanent good can be accomplished.

S. S. Teacher's Assistant
TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

Twelfth Sunday after Trinity.—No. 41.

The Scripture readings for this day are calculated to impress on our minds a sense of the superior glory of the Christian Dispensation. For instance, in the Gospel we have a remarkable instance—a parable in its way—of the exercise of our Lord's

power for the benefit of mankind. The subject of this miracle was unable to hear or speak aright; with an action, a gesture, and a word ("Ephphatha") our Lord healed him. So, also, does Christ at present open the ears and loosen the tongues of His people so that they "speak plain." No doubtful or ambiguous view of the Gospel is consistent with true Christianity; the Church inspired by the Holy Spirit furnishes a solid mass of matter for belief, absolutely and clearly true. Our verdict, who have experienced "the truth of the doctrine," must be that of those who saw the miracle—"He hath done all things well."

This Gospel extract, taken from St. Mark, is accompanied by a reading from one of St. Paul's Epistles, in regard to the ministry of the New Testament. That dispensation, which was characterized by "the writing engraven on stone," was glorious—so glorious as to make the face of Moses, its chief minister, dazzlingly resplendent; but there is a superior dignity and grandeur about that which has succeeded it, the ministration of the Spirit, the ministration of Righteousness. There is a distinction more marked and remarkable than appears upon the surface, about the Christian Dispensation, since it deserves these distinctive and inspired titles, "of the Spirit," and "of Righteousness." The whole drift and tendency of the operation of the Mosaic dispensation was, indeed, to exhibit man's impotency and guilt, his sin and his powerlessness. Upon this dark and gloomy background of by-gone time, God has, under Christ, depicted the system erected by Him for the declaration of the power and guilt of sin over man, the blessed economy which works out man's liberty recovered to serve God purely and perfectly by the acceptance of grace and its means of salvation. Truly, this Gospel does "exceed in glory."

In the same strain, we have the Collect representing God as, by His mercy, love and grace, being far in advance of our stumbling footsteps of acceptance: "more ready to hear than we to pray," "wont to give more than either we desire or deserve," "forgiving us things of which our conscience is afraid," "giving us things we are not worthy to ask,"—to all which fountain of blessings, however, we have recourse "through the merits and mediation of Christ."

A minor festival this week, is held on the 28th, in memory of St. Augustine, Bishop of Hippo, A.D. 354, called "the son of many tears and prayers," in allusion to the efforts of his saintly mother, Monica, to rescue him from a life of worldliness, scepticism, and profligacy. On the 29th August is celebrated the minor festival of the birthday of St. John Baptist, his nativity being the great festival in his honour.

THE CATECHISM.

- Q. WHEN WERE YOU MADE A MEMBER OF CHRIST?
- A. IN MY BAPTISM.
- Q. Who baptized you?
- A. The Holy Ghost, by the hands of the minister (1 Cor. xii. 13).
- Q. What took place when you were baptized?
- A. The minister dipped me in water or poured water upon me, "in the name of the Father, of the Son and of the Holy Ghost."
- Q. But how could this make you a member of Christ?
- A. Because it was ordained by Christ Himself for that purpose. (Matt. xxviii. 19, 20; Mark xvi. 16; John iii. v.)
- Q. In the last reference, what does "the Kingdom of God" mean?
- A. The Church of Christ.
- Q. How do you know that our Lord here means admission into His Church?
- A. Because when His Church was actually set up on the Day of Pentecost, men were admitted into it by baptism. (Acts ii. 37, 38.)
- Q. But though these places tell us that Baptism is needful to salvation, they do not tell us that we are made members of Christ in it?
- A. Salvation consists in union with Christ, and only as Baptism affects this does it contribute to our salvation.
- Q. But is it ever plainly said that we are made members of Christ in this rite?
- A. Yes; in Galatians iii. 26, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek . . . for ye are all one (i. e. one body) in Christ Jesus."
- Q. Where else?
- A. In 1 Cor. xii. 13, "By one Spirit are we all baptized into one body."
- Q. Is there no difficulty in believing that man can be instrumental to such union with Christ?
- A. Not if we remember the Incarnation, that the Son of God took flesh and blood, and ordained men to act for Him and be His ambassadors, and sanctifies our very bodies, and will raise them up at the last day.
- Q. Why were you baptized in infancy?
- A. Because I cannot be too soon made a member of Christ, and taught to live as a member of Christ ought to live.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

WOODBIDGE PARSONAGE.

SIR.—We need about six hundred dollars more for our parsonage fund, and will be thankful for any assistance which your readers may feel able to render us. Mr. A. L. Gooderham, of Toronto, has, in addition to his cash subscription, kindly given the necessary stone for the foundations. One young gentleman of Toronto, has paid in two hundred dollars to the fund; and another Toronto gentleman has paid in one hundred. Three subscriptions, of one hundred dollars each, have been given by Woodbridge people. The total amount available at present is nine hundred and eighty dollars. The amount required to build the house and to fit up the stable is sixteen hundred and eighty dollars. Any remittances for this fund, made to the Rev. O. P. Ford, Incumbent, Henry Abell, Treasurer, or to me, will be promptly acknowledged.

Yours truly,

C. J. AGAR, Sec. P. B. Com.

Woodbridge, Aug. 19th, 1882.

Family Reading.

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm,
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let thine outstretching wing,
Be like the shade of Elim's palm
Beside the desert spring.

Yes, keep me calm, tho' loud and rude
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news, with power
My listening spirit stir,
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

A CHURCH PAPER.

A Church paper, which will keep the parishes informed as to the work going on in all parts of the diocese, would be, I think, a great blessing. We must naturally become indifferent as to those of whom we know little, and whom we never meet. Our interest, therefore, thrown back upon ourselves, concentrates within ourselves, and thus we become, practically, Congregationalists. We soon become so absorbed in the affairs of our individual parishes, whose necessities are always before us, and present with us, that we lose sight of the great works going on in the large cures, and the great struggles being made in the small fields, and thus the weak are deprived of the inspiring example of the strong, and the sympathies of the strong are untouched by the devotion and self-denial of the weak. I know of no means by which we can be so surely brought near to each other, and speak words of encouragement to each

other, and learn lessons of self-sacrifice from the examples of those who are doing bravely the Master's work in the outposts and byways of the Church, as by a Church paper coming to us every week with its columns laden with reports from all parts of the Diocese.—*Bishop Beckwith.*

WORK IF YOU WOULD RISE.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting silent in reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in business? He shall stand before kings; he shall not stand before—that is, shall not be ranked with mean men."

THE DEFECT OF MODERN EDUCATION.

The grand defect of our education, after all, is its secularization. We are leaving God out of our culture. Too many of our colleges scramble for a reputation, and put men in the chairs of instruction with reference to mere ability and popularity and without regard to piety, or even to acquiescence in the fundamental doctrines of our religion. And the young man who acquires a godless culture is not made more cheerful by it. He is taught to think about the great problems of life, but not to solve them. He carries with him a heavy doubt of his immortality. He looks on nature as a fabric of mingled beauty and deformity, as a scene over which no supreme intelligence presides, as a series of battles in which the strong destroy the weak. When an apostle said, "Having no hope, and without God in the world," he recognized the union of atheism and despair which all subsequent experience has demonstrated. Let us keep the Bible, the Cross, the Heavenly Father in the centre of our systems of culture, and we shall have happiness where now we produce only gloom.

TRIBULATION.

"Tribulation," from the Latin "tribulum," which was the threshing instrument whereby the Roman husbandman separated the corn from the husks. . . . Now, in proof of my assertion that a single word is often a concentrated poem, a little grain of pure gold is capable of being beaten out into a broad extent of gold-leaf, I will quote in reference to this very word "tribulation," a graceful composition by George Wither, an early English poet, which you will at once perceive is all wrapped up in this word, being from first to last only the expanding of the image and thought which this word has implicitly given. These are his lines:

"Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get,
For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us,
Are by Thy Sacred Spirit winnowed from us.
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire."

—*The Study of Words, by R. C. Trench, D.D.*

THE LABOUR OF AUTHORSHIP.

David Livingstone said:—Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased by respect for authors a thousandfold. I think I would rather cross the African continent again than undertake to write another book.

"For the statistics of the negro population of South America alone," says Robert Dale Owen, "I examined more than a hundred and fifty volumes." Another author tells us that he wrote paragraphs and whole pages of his book as many as forty and fifty times.

It is said of one of Longfellow's poems that it was written in four weeks, but that he spent six months

in correcting and cutting it down. Bulwer declared that he had rewritten some of his briefer productions as many as eight or nine times before their publication. One of Tennyson's pieces was rewritten fifty times. John Owen was twenty years on his "Commentary on the Epistle to the Hebrews;" Gibbon, on his "Decline and Fall," twenty years; and Adam Clarke, on his "Commentary," twenty-six years. Carlyle spent fifteen years on his "Frederick the Great."

A great deal of time is consumed in reading before some books are prepared. George Eliot read 1,000 books before she wrote "Daniel Deronda." Allison read 2,000 books before he completed his history. It is said of another that he read 20,000 books and wrote only two books.

A LITTLE HELP.

Who is our neighbour? If we take the Lord's definition, he may be living in Dakota or in Massachusetts. The reports which come to us, in our comfortable homes, of the lives of missionaries, tell of privations cheerfully borne and of abundance of work heartily done; but we do not need reports to tell us that there must be many hours when the missionary is discouraged, and perhaps ready to think that he has been left to toil alone. Do not we, with all the sympathy of the community and near friends, know something of how the heart fails and the courage sinks? How much more, then, the missionary? At times when we are faint-hearted a single kind word will be meat and drink which will last us for days. How much more will a kind word carry comfort and strength to the missionary?

We knew once a good Christian woman who learned the name of one of these faithful missionaries, and every week, after she had read her religious paper, wrapped it and addressed it to him. It was little to do, but it was done regularly, week after week and year after year. The paper never did the missionary so much good as the thoughtfulness which sent it did. He came to revere the name of this unseen friend. She learned his needs and helped him in little ways. He wrote to her and she replied. Her husband died, and this distant missionary was grieved as at the loss of a friend. He gave her his consolation and his prayers. Then he had a child born, and he knew no name so good for it as that of the widow's husband. The widow herself died, and he mourned almost as one of her own household. What a little thing for her to do at the beginning, and what a stream of refreshment flowed from it!

EXPERIENCE OF A NEW RECTOR.

I can never forget how sorely my feelings, and my principles too, were tried by an occurrence in divine service at a church to which I had recently been called.

It was a Communion Sunday, and as I had determined on taking charge to depart as little as possible from the customs of the congregation, everything was allowed to proceed for what I supposed had been, and yet might be, the edifying of the people, rather than changed to accord with my individual views. My own position, you know, has always been that of a strict constructionist in everything, and rubrics in particular. But to proceed: When the sentences of the offertory were read and the alms were collected and brought to me by the wardens, the sound of the full congregation rising to their feet as I received the offerings, together with the mighty burst of music from the organ and the choir, as I turned to "present" the alms before the Lord, were quite grand and impressive. But the effect on myself, I am sorry to say, was only too transitory. For, as I glanced into the plates, I saw nothing but small coin, and very little of it.

Let me add that the total amount of the offerings was soon after ascertained by me, and then the real "inwardness" of the ceremony was revealed. The facts were that the congregation had solemnly risen to its feet as to an act of worship, the organ had uttered deep thunders of harmony, and the choir had shouted, "All things come of Thee, O Lord! and of thine own have we given Thee."—(Two dollars and ten cents.)

I never recovered from the effect of that devotional disappointment. Since that day I have the more admired the wise and sober-minded silence of the Prayer Book at the moment of presenting the alms of the congregation. Instead of "calling God to witness" how much (or how little) we have given Him, the Prayer Book, by its silence, certainly provides against the disappointing of great expectations, and yet provides, the moment after the presenting of alms, an humble petition for us that God would "most mercifully accept" our alms and oblations, and receive our prayers which we offer unto his Divine Majesty.—*Selected.*

THE QUEEN OF PRUSSIA'S RIDE.

At the battle of Jena, when the Prussian army were routed, the Queen, mounted on a superb charger, remained on the field attended by three or four of her escort. A band of hussars seeing her, rushed forward at full gallop, and with drawn swords dispersed the little group, and pursued her all the way to Weimar. Had not the horse which Her Majesty rode possessed the fleetness of a stag, the fair Queen would infallibly have been captured.

Fair Queen, away! To thy charger speak—
A band of hussars thy capture seek.
O haste! escape! they are riding this way.
Speak—speak to thy charger without delay;
They're nigh.
Behold! they come at a break-neck pace—
A smile of triumph illumines each face.
Queen of the Prussians, now for a race—
To Weimar for safety—fly!

She turned, and her steed with a furious dash—
Over the field like a lightning flash—
Fled.

Away like an arrow from steel cross-bow,
Over hill and dale in the sun's fierce glow,
The Queen and her enemies thundering go—
On towards Weimar they sped.

The royal courser is swift and brave,
And his royal rider he strives to save—
But no!

"Vive l'Empereur!" rings sharp and clear;
She turns, and is startled to see them so near,
Then softly speaks in her charger's ear.
And away he bounds like a roe.

He speeds as tho' on the wings of the wind.
The Queen's pursurers are left behind.

No more
She fears, tho' each trooper grasps his reins,
Stands up in his stirrups, strikes spurs and strains,
For ride as they may, her steed still gains,
And Weimar is just before.

Safe! the clatter now fainter grows;
She sees in the distance her labouring foes.
The gates of the fortress stand open wide,
To welcome the German nation's bride
So dear.

With gallop and dash into Weimar she goes,
And the gates at once on her enemies close.
Give thanks, give thanks! she is safe with those
Who hail her with cheer on cheer!

The above spirited poem, from "St. Nicholas" for July, is well adapted for declamation, and we advise the boys to learn it for that purpose.

READING THE OLD TESTAMENT.

MANY Christians who take pleasure in reading the New Testament, seem to find a difficulty in deriving benefit from the Old Testament. The latter appears to them, in its historical part, at least, to have little of practical, every-day life of modern times. In their eyes it is a collection of writings, interesting as an historical record or ancient times, but belonging to the past, not the present. No wonder that to them much of the Old Testament is a sealed book, void of life and interest.

Now, we would say to all such: Do not be discouraged, but begin to read the Old Testament on a new principle, and see if it does not become to you a new book. Heretofore you have read it because you felt you ought to read it. You have read it as you would read any history, your highest aim—if you had any aim at all—being to acquaint yourself with the facts of the narrative. Your real feeling all the while, had you cared to own it, has been, why should this history be more to me than any other?

Now, so long as you feel that the Old Testament is nothing to you, just so long it will be nothing. You will take no more interest in it than you would in a letter addressed to somebody else about things in which you had no concern.

But, let yourself once become convinced that in its pages there is a message for you personally—that its separate chapters contain something that God intends you personally to know—your interest in it will be immediately awakened. You will take up the book with a new purpose. That purpose will be to find out, by the aid of God's Holy Spirit, what special message to your own soul is contained in its pages. Historical narrative, type, prophecy, song, will in turn serve as a medium for conveying to your soul that message. And the more you will regret that the book should have lain by you so long unnoticed.

No one who is sincerely desirous that the Old Testament should be to him all that God intends it to be, and who studies it in reliance upon Him, will fail to discover its divine signification. "God is His own interpreter, and He will make it plain." Even "the wayfaring man, though a fool, shall not err therein." It is only when we go to it with our minds filled with prejudice, or with theories of our own, or read it without any special aim or purpose, that we fail to derive benefit from it.

A Chinese student, a teacher among his pagan countrymen, was taken into the family of Bishop Boone to learn English, and translate the Bible into the celestial tongue. For a long time he remained insensible to anything in the Scriptures but their literary beauty. Abruptly, one day, he rose from his manuscript with his Bible open in his hand, and with the rapid manner of one who has been startled by a great discovery, he exclaimed, "Whoever made this book, made me! It knows all that is in my heart. It tells me what no one but a God can know about me. Whoever made me, made that book!"

Such will be the feeling of every one who studies it aright.

CARE OF THE CHILDREN.

There is need of a more systematic attention being paid throughout our parishes and missions to the religious instruction of the young. We may and must gain, year by year, by accession to our numbers from the religious bodies around us of those who find in our system and services a nearer approach to the primitive and apostolic faith and practice, but our strength, after all, will be found among those who have been trained in our ways and made familiar from their youth with the Church's faith and formularies. The stated catechizing of the young of our churches is a duty which should receive a greater prominence than it has had in the past. At least once each month, in open church, and before the congregation, who are always found interested spectators of such a scene, the children should be gathered at the chancel rail and questioned as to their familiarity with "the Creed, the Lord's Prayer and the Ten Commandments," and the parts of the Church Catechism set forth for this purpose. Nothing can take the place of this, the churchly mode of training the catechumens of the flock. No amount of direct or indirect instruction of other kinds; no acquaintance with "leaflets" or "mannals," however suggestive or full of information they may be; no mere familiarity with Bible facts or Bible characters will supply the place of a thorough knowledge of the catechism of the Church, which it is the clergyman's bounden duty each of his people should possess. There is danger in our Sunday-school work of our losing sight of the great doctrines of the Christian religion, as they relate to Christian living and Christian believing, which the catechism so fully presents, in a vain attempt to pander to a love of novelty, or an impatience of study on the part of our children. I have no confidence in Sunday-school work carried on independently of, or without the constant and careful study of the catechism of the Church.

Pains should be taken to familiarize our children with the worship of the Church. The young owe to God the obligation of worship as much as the old, and it is in youth that there should be formed that familiarity with and attachment to the forms of our Book of Common Prayer, which will increase with each added year of life. I object, therefore, on principle, to the use in our Sunday-schools of special liturgies, or services other than those compiled from or closely modeled upon the Book of Common Prayer. There cannot be a child's Bible, neither can we have a children's Prayer Book. If the young are ever to learn to love and use the Church's prayers, the time to do this is in childhood, and it is lost time to accustom them to liturgic forms and uses which, when they "put away childish things," will be forgotten forever. Once accustomed to the whole or part of the regular service of the Church in connection with their Sunday-school and catechetical instruction, they will grow up intelligent members of the Church of Christ, able to give a reason for the faith that is in them, and finding in the Church's prayers the vehicle of intercourse and communion with their God.—From Bishop Perry's Convention Address.

SUNDAY SCHOOLS: MORE AND BETTER WORK.

Would it lessen the attendance in our Sunday schools to exact more work on the part of the scholar? We think not. Work itself is a tonic. Multitudes drop early out of the Sunday-school just because, while receiving something, they feel that they are doing next to nothing. Live blood, in healthy boy or girl, likes to feel the stir of effort and the satisfaction of achievement. It is not greatly fascinating to be expected to

simply stand still and hold a tin cup. "Sunday-school helps," and all that, are, in their way, good and useful. But all "help" and no individual exertion, is not nearly so strong an inducement to the average Sunday-school scholar as many seem to suppose.

This prevalent, almost universal, timidity about requiring downright faithfulness of preparation in the Sunday-schools, lest it might drive off the young, is a total mistake. Whatever may be said in favour of homœopathy as a principle in medicine, with its cures by similarities, and "the less the better," it is certain that the listless and indifferent pupil in the Sunday-school is not to be cured of his malady by offered "dilutions" of study, or by a standard of effort lowered to a par with his energy. When a scholar finds out that he is scarcely expected to know whether the lesson is in the Old Testament or in the New, he will be found about ready to quit school.

A more heroic treatment, where it has been tried, is found to be most successful. Of course the superintendent or teacher does not take the Egyptian task-master for his pattern. He will ever be careful to ask and to expect only what is reasonable. But let him "put a cheerful courage on," and do this with assurance that the school that does the most honest work will be the most likely to hold together and hold on.

We happen to have before us the results of experiments in two schools which have come to our knowledge. The success in these instances is too suggestive not to be noticed. The plan adopted in these schools was that of recording the per cent. of perfect lessons of each class and then of the school as a whole. The pupil who has committed the golden text and other portions required to be memorized is marked 100. If a scholar, having been absent one Sunday is present the next and prepared on both lessons, he is credited as if he had been present both days. In both these cases this showing of work done was raised from below 10 to over 90, and maintained at that point without any considerable variation, and with a largely increased attendance. The report of each class was publicly called for and the highest noted. Then, after a short interval, the secretary was able to give the average of the school. Thus, each pupil was stimulated to make the best possible showing, first for himself, then for his class, then for the school. The consciousness of thus doing faithful honest work, tends to foster honesty in all labor, lends dignity to the school, wakens intellectual activity, without which small good of any sort can be attained, kindles a common aspiration, affords a wholesome tonic to old and young, helps to produce a common spirit of enthusiasm in the school, and makes punctual and continued attendance seem to be something worth while! Try it.

THINGS NEEDED.

There are problems of the reason, there are questions of the faith, there are drifts of thought, there are fearful facts of society, family misgovernment, loosened wedlock, a secularized education, a materialized religion, a promiscuous immigration, corruption in high places, a canting, picturing polygamy, license in public amusements and manners, and a luxuriously self-indulgent style of living which must create unspeakable dismay if we are to meet them apart from the Lord of our race, the Master of mankind, the Son of God. There is enough to sober the most light-minded among us. When we ponder these portentous signs they put away frivolity from our lips and trifling from our wills. This church is God's way, in history and in every spot, in national, domestic and personal life, of overcoming evil with good. It is from the beginning; but its antiquity is not to enfeeble its hands or bind its feet. It must always be the body of that life which is unchangeable, and therefore they are in the wrong who fancy it to be an aggregation of voluntary forces or forms. But it must have a front, an eye, a weapon, an ingenuity, a touch or a stroke, for every new shape of mischief or iniquity that rises above it. No doubt it will often be difficult to distinguish just where the line runs between what is variable or temporary, in its lawful methods, and what can never be altered or out-grown. Happily the system is so well defined by scriptures and creeds and fathers and councils that there is no great need of confounding the liberty that is in Christ with lawlessness or caprice. We are to remember, with an awful anxiety, that the church forfeits its charter, loses its divine character and is heretical towards Christ himself whenever, through timidity, or inertia, or fastidiousness, or false pride, it becomes a block in the path of true charity, or is backward in the great crusade of apostolic Christianity against every kind of vice and wrong, against communism, or venality, or slavery, or intemperance, or debauchery, or is too dainty to soil its fingers with wiping away uncleanness from the souls or the bodies of men whom the Son of Man came to save.

Brethren, it is common for us, in our casual conversation, to discuss the discouragements that hinder our progress or depress our spirits. They are not imagin-

ary and they are many. It is profitless to compare the present with the past, and equally so to try to assuage the mortification of our failures by attributing them to the fatal tendency of the times or to an inevitable decline of faith. It is better to confess that the one comprehensive danger close before us all is personal unfaithfulness—in its three forms of self-indulgence, self-advancement and self-conceit. The one radical want is the want of more self-forgetful, self-sacrificing, self-consecrated service. I see, wherever I go, that what surely succeeds, gather numbers, disarm opposition, conquers and rejoices, is an enthusiastic devotion and resolution in every particular of pastoral toil. It would be easy to name the disheartening conditions. The passion for pleasure, indifference to high and holy things, a vicious and degrading literature scattered everywhere, coarse and profane criticisms, bitter sneers at a loyal discipleship, an idolatry of wealth, multitudes forsaking worship and breaking the fourth commandment, small classes for confirmation, a godless social ambition and unchaste diversion among communicants, begrudged offerings at the altar, indescribable meanness in shirking the duty of giving, delayed salaries of God's ambassadors, the eager riot of the world, the flesh and the devil—they are all only divers shapes of one wickedness within. Godlessness is the deep disorder under multitudinous manifestations. Whether they grow and spread or not, whatever their strength, and whether the former times were better or worse than these, the way of duty is all one to us. It is plain to you and me that what we are to do, all we can do, what we ought to be doing, let the sign be ever so dark, is to redouble our devotion in holy faith, in disinterested work. If the Church would have her face shine she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—Bishop Huntington's Convention Address.

Everybody who has had anything to do with choir boys will agree with the Dean of Wells as to the difficulty to which he confesses of getting them to recognize that their work is a ministerial one; and not merely giving so much time for so much money. It is pleasant, therefore, to find that Dr. Plumtre has discovered a way to make the youngsters attached to his Cathedral in some degree conscious of their high vocation, and at the same time useful to their fellow-creatures. He has found it answer to send the boys, after suitable instruction, to sing to the poor people in the hospital. The idea might be carried further, we should think. Many a desolate home as well as hospital ward would be cheered by an old familiar hymn sung by youthful voices, and the singers themselves could hardly fail to be the better for the exercise. Dr. Plumtre has succeeded in solving a long-standing difficulty, and we trust that many may follow this good example.

THE SPRINGS DID NO GOOD.—The following item is given for the consideration of those of our readers who are in search of just such an article as that referred to in the following statement of Mrs. Geo. A. Clark, a well-known lady of St. Catharines: "I cannot refrain," says Mrs. C., "from bearing testimony to the wonderful effects produced by the use of the very best remedy in the world, St. Jacobs Oil, for rheumatism. I had rheumatism and dropsy, and did not walk a step for fifteen years. I tried nearly everything our most skilful physicians prescribed—Clifton Springs, St. Catharines Springs, &c.—residing with a celebrated German doctor, who pronounced my case incurable. Thinking everything of no use, I was induced to try St. Jacobs Oil, and it has certainly done wonders for me. I heartily recommend it to any who may be suffering as I did. I have not had any use of my right arm for more than a year; now, however, I can raise it very nearly to my head."

CANADIAN SHORTHAND CONVENTION.—The first associated meeting of Shorthand Writers of Canada, irrespective of system and proficiency, will be held in Toronto on the 29th and 30th inst. The Committee have prepared an elaborate and unique programme. The secretary, Mr. Thos. Bengough, writes, "Deep interest attaches to this meeting, as it will doubtless result in the organization of a Canadian Shorthand Society, combining the influence of professional and amateurs, or, technically speaking, of 'Stenographers' and 'Shorthanders.' Among the papers to be read is one by Mr. Wm. Houston, M.A., on 'Fonetic Shorthand as a Universal Medium in Writing and Printing.' Rev. Dr. Wild, Rev. Robert Torrance, of Guelph, and other prominent shorthand-writers, and representative stenographers from New York, Buffalo, Chicago, Detroit, and other American cities, will participate. Shorthand writers and learners will find the meetings very profitable. Reduced fares have been secured for delegates." Ald. John Taylor is chairman of the committee. The secretary's address is No. 11 King St. West, Toronto.

Children's Department.

MY MOTHER'S BIRTHDAY.

DEAR mother, this is thy birthday,
And gifts of love thy children bring!
Mine is an humble, heartfelt lay,
Which fond remembrance bids me sing.

The harp, that ever wins the ear
When tuned to notes of love or fame,
Cannot awake a theme more dear,
More lofty, than a mother's name.

The name of mother is a word
At which the sacred tear will start,
When it reminds me that our Lord
Was pressed once to a mother's heart.

For loving eyes once gazed on Him
In childhood's grace, in manhood's
power;
Yet with a mother's woe grew dim
In Calvary's last mortal hour.

As she watched o'er her heavenly Son
With all a mother's hopes and fears,
Such thy regard since I began
A life of dark and cloudy years.

When first thy gaze upon my face
Sent through my heart a tender thrill,
Didst thou not pray for heavenly grace
To shield thy babe from earthly ill?

Thy precepts, oft instilled with care
When I was but a heedless child,
Have kept me from the tempter's snare
Since I have trod life's mazes wild.

And with the tribute now we bring
For deeds of kindness thou hast
wrought,
This lay of gratitude I sing
For precepts in my childhood taught.

May we, who form this filial band,
Thus meet at last with thee in heaven;
That thou mayst say in that blest land,
"Here, Lord, are those whom Thou
hast given!"

SPEECH AND HEARING GIVEN TO THE DEAF AND DUMB.

"HE hath done all things well; He maketh both the deaf to hear and the dumb to speak." This cry, first raised upon the shores of the Galilean lake after our Lord had said, "Ephphatha," to the closed ears and chained tongue, should be echoed by us whenever we behold the like wonders wrought before our eyes. Is it not well when the ear, long deaf to the Master's voice, is opened to receive His call; when the silent tongue is freed to exclaim, "Lord, what wilt thou have me do?" Let our hearts then respond to every such miracle of divine mercy; let us praise the Lord for His goodness, and declare the wonders that He doeth for the children of men. Nor can we choose a more marvelous instance of such mercy for our instruction to-day, than that of an African slave-boy transformed into a minister of Christ's Gospel. His history is briefly this:—

In that part of Africa which we call Guinea, to the west of the river Niger, lies the kingdom of Yoruba. When we first heard of it it was entirely a heathen kingdom, yet its inhabitants appear to have been in their way industrious, simple and kind-hearted, at peace among themselves and with their neighbours. Between forty and fifty years ago, however, a Mohammedan tribe, called Fellatahs, began to molest them, overrunning the country, attacking villages and towns, and carrying away the people to be sold as slaves upon the coast.

The inhabitants of Oshogun, a remote town in the west of Yoruba, thought themselves secure from invasion; but they were mistaken. One spring morning, in the year 1821, a cry was heard within its walls, "The Mohammedans are coming! and before they had time to defend themselves, the city was sur-

rounded and all escape cut off. The men of Oshogun fought bravely, but to no purpose. They were overpowered, their houses burnt, such captives as were of any value as slaves chained together, and the rest massacred. Among the former was a boy named Edjai, with his mother and two sisters, one of them an infant. His father seems to have escaped only to perish in another battle.

The captives were hurried from the blazing town and dragged twenty miles that day, the aged and weakly being threatened with death if they did not keep up with the rest of the party. The next morning the conquerors divided their booty. Edjai and his elder sister fell to the lot of the principal chief, while his mother and the baby were made over to another master. The poor creatures were miserably at this separation, and sobbed bitterly, not daring to cry aloud. Edjai was next exchanged with another Fellatah for a horse, but after two months the chief, not liking his bargain, returned the horse and got the boy again. The chief soon afterwards took him to the place where his mother was living, and for three months the poor boy saw her constantly, but he was parted from his sister, and never saw her again.

Three months later Edjai was sent on an errand to a neighbouring house, where to his surprise he was chained and added to a gang of prisoners to be sold at the nearest market town. No time was allowed him to take leave of his mother, and he passed her dwelling in silence, after seeing a little companion punished for asking to see his parents. A Mohammedan woman bought Edjai and took him towards the coast. The unhappy boy, dreading above all things to fall into the hands of the Portuguese, attempted several times to strangle himself, but without effect. He pined away so that his owner, fearing lest he should die in his hands, hastily sold him. Twice more he was sold or exchanged for rum and tobacco before the thing he dreaded came on him, and he was purchased by white men. His fear was not unreasonable. Most cruel were the sufferings he underwent from his Portuguese masters. The whole gang of slaves was chained, men and boys together, the chain being thrust through an iron fetter on the neck of each prisoner and fastened at both ends with padlocks. In this situation the boys suffered most, for the men would draw the chain so violently as to bruise their necks terribly, and sometimes almost suffocate them, especially at night, as they lay crowded together in a room without a window or proper ventilation. After a time, as the party increased, the boys were parted from the men, but still their sufferings were great.

After four months of this cruel bondage the slaves, now 187 in number, were crowded into a Portuguese vessel to be transported to their settlements in America. On the very evening of their embarkation, the English fleet, which was cruising off the coast of Guinea to hinder this vile traffic in human flesh, attached the Portuguese ship, went on board of her, and released the slaves. Edjai and his companions were terribly frightened at the long swords of the English officers. They thought they had fallen into the hands of fresh tyrants, who would kill and eat them, and indeed they at first took a heap of cannon-shot for the heads of some of their comrades; and some joints of pork, which they saw hanging up, for part of their bodies! However, they were soon undeceived. Edjai and five of his young companions were taken as ship-boys on board the "Myrmidon," and were clothed and kindly treated by the sailors, till, after a cruise of two months and a half, they were landed at Sierra Leone, the refuge which England has provided for negroes captured from slave ships. They were assured now of their freedom, and missionaries came forward to teach them the religion of Jesus Christ. Edjai gladly received the heavenly tidings, and in the year 1825 he was baptised by the name of Samuel Crowther. After

this he spent some years at the Fourah Bay institution for the education of teachers and catechists, first as a student, then as a teacher, only leaving it in 1841 to join in the great Niger expedition.

In 1843 Mr. Crowther was ordained, and as there was yet no Bishop of Sierra Leone, he had to come to England to obtain his commission from the hands of the Bishop of London. The following year he set out with Mr. Townsend and other missionaries of the Church Missionary Society for Abbeokuta, in his native land of Yoruba, which after some delay he reached in 1846. With what feelings he entered as a Christian minister the country which he left a heathen child we are not told, but we read that he laboured there most earnestly, most diligently. At first he and his brother clergymen preached in the open air; within a year a church was erected, and a year later four more. There was also great mercy in store for Mr. Crowther at Abbeokuta. He had heard nothing of his family since he was first sent to the coast and sold to the Portuguese, though his thoughts had often turned to them, and from boyhood the history of Joseph and his brethren had been his favourite study. An uncle who had escaped from the destruction of Oshogun was the first relation who was restored to him. Through him he obtained tidings of his mother and sisters, and after a separation of nearly twenty-five years they were reunited. The sisters were married and had homes of their own, but the widowed mother came to live with her long-lost son. He spoke to her of the religion which was the mainspring of his life, and two years later, on a yet more glorious day he witnessed her reception into the Church by baptism.

Time fails to tell of Mr. Crowther's history. He is now engaged in planting fresh missions on the shores of his native land; let us pray for a blessing on his work, asking that many deaf ears may there be opened to hear the Saviour's voice, and many tongues loosed to make prayer and supplication unto Him.

WICKED FOR CLERGYMEN.—Rev. Washington, D.C., writes:—"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to 'quack doctors or vile stuffs' called medicines, but when a really meritorious article made of valuable remedies known to all, that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—*New York Baptist Weekly*.

N. Polson & Co., druggists, &c., Kingston, express themselves surprised at the sale of Burdock Blood Bitters in that locality, where patent medicines are hard to introduce, but, they say "the gross last ordered a few days since, will convince you that the demand is good, and that it is giving satisfaction to our customers."

A HOUSEHOLD NEED FREE.—Send address on postal for 100-page book, "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sanford, 24 Duane Street, New York.

CURED OF DRINKING.—"A young friend of mine was cured of an insatiable thirst for liquor, which had so prostrated him that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor, made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups; I know of a number of others that have been cured of drinking by it."—From a leading R.R. official, Chicago, Ill.—*Times*.

The best evidence of the superior merit and virtues of Dr. Fowler's Extract of Wild Strawberry for the cure of Summer Complaints, is that its popularity and demand is greatest where it has been longest known.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

OUR readers will observe in our advertising columns, that Stratton House, Port Carling, Muskoka, a charming summer resort, is now so far completed that it is establishing a high claim for its comfort and appointments with those who have patronized it. Under Mr. Frazer's excellent management, we have no doubt this will increase every season.

MONEY MADE WITH SMALL CAPITAL.—The Mutual Co-operative Funds are established and paying handsome monthly dividends. Fund W has given great satisfaction to its shareholders and returned during the past thirteen months many times the original investment. It is managed and operated by the established Commission House of Flemming & Merriam, Chicago, with uniform success. Its shareholders are from all States of the Union, and number many of the most successful speculators of the Union. Its operations are no new, untried experiment; it is established and systematized. This firm have an extensive general commission and brokerage business, and solicit orders in grain, provisions, stocks and investment securities. They send free to any address circulars explaining the funds and their other business.



ST. JACOBS OIL
TRADE MARK.

THE GREAT GERMAN REMEDY.
FOR
RHEUMATISM,
Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
Baltimore, Md., U. S. A.

COOK'S SUNDAY SCHOOL PUBLICATIONS FREE

For fourth quarter to schools that have never tried. Full particulars and samples on application goods now ready. DAVID C. COOK, 46 ADAMS ST, CHICAGO

Summer Resort! STRATTON HOUSE, Port Carling, Muskoka.

This new and commodious Family Hotel is now open for tourists.

Airy Bedrooms and Liberal Table.
Terms on application to
J. FRASER, Proprietor.

VICTORIA PARK. STEAMER "QUEEN VICTORIA." 4 TRIPS DAILY 4.

Leaving York St. Wharf at 11 a.m., 2, 4 & 5.45 p.m. calling at Church street 5 minutes later. Returning, arrive at 1, 3.45, 5.45, and 7.45 p.m.
Adult Fare at 11 a.m. and 2 p.m. 25c.; Children do., 10c. Adult Fare at 4 and 5.45 p.m., 15c.; Children, 10c. 50 Family Tickets for \$5. Our four o'clock trip is now the popular trip of the day. Fourteen miles of lake breeze for 15c. and home for dinner at 5.45. Cheap, rapid and convenient.
J. H. BOYLE, Manager.

NIAGARA NAVIGATION COMPANY. PALACE STEAMER 'CHICORA.'

The steamer Chicora will leave Yonge-street wharf daily at 7 a.m. and 2 p.m. for Niagara and Lewiston, making close connection with Canada Southern and New York Central Railways. Shortest route to Niagara Falls, Buffalo, New York, and all points east, west, and south-west. For tickets and all information apply at

R. ARNOLD, Corner Yonge and King streets, W. R. CALLAWAY, 30 King-street West, and 25 York-street, or BARLOW CUMBERLAND'S, 35 Yonge-street 24 York-street.

TORONTO, HAMILTON, & OAKVILLE. STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

On and after MONDAY, the 19th instant, tickets will be issued (subject to conditions on same) to and from Toronto and Hamilton by ALL TRAINS on the G. W. R., returning by steamer, and by steamer returning by any train. Rates as follows:—

Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m., \$1; single fare by steamer, 75c.
Steamer will leave Mowat's Wharf daily (weather permitting) at 11 o'clock a.m. and 5.30 p.m. For departure and arrival of trains see G. W. R. time table. Season trip tickets and bi-weekly excursions "Saturday and Wednesday" by boat as formerly.

WM. EDGAR, G. W. R. A. & G. KEITH, Str. "Southern Belle."

ONTARIO Steam Dye Works, 334 YONGE ST., opposite Gould. THOMAS SQUIRE, Proprietor.

N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

BIG PAY to sell our "Rubber Printing Stamps," Samples free. TAYLOR BROS. & CO. Cleveland, O.

ASTHMA and HAY FEVER CURE.

Their CAUSE and Knight's New Treatise Sent Free. Address the L. A. KNIGHT CO., 15 E. 3d St., Cincinnati, O.

YOUNG MEN Practical Life

The Key to Fortune in all Avenues of Life. Clear type, finest binding and illustrations. AGENTS WANTED. \$75 to \$150 per Month. For Terms, address J. C. McCURDY & Co., Philadelphia, Pa.

CHEAPEST BIBLES. FURNISHED AGENTS TERMS AND LIST CINCINNATI, O.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1879.



ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,
DWELLINGS,
Public Dwellings,
&c., &c.,

In the antique or Modern Style of Work. Also

Memorial Windows,
Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

H. STONE, SENR. UNDERTAKER, 239 YONGE ST. No connection with any firm of the Same Name.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells catalogues sent Free to parties needing Bells.

A RARE OFFER

\$1 Worth of SHEET MUSIC FREE

Buy fifteen bars of Dobbins' Electric Soap of any grocer; cut from each wrapper the picture of Mrs. Fory and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of all expense, your own selection from the following list of Sheet Music, to the value of One Dollar. We absolutely GUARANTEE that the music is unbridged, and sold by first-class music houses at the following prices:

INSTRUMENTAL.	Price
Archi's Life Waltzes, (Kunster Leben), op. 516, Strauss	75
Ever or Never Waltzes, (Tonjours en Amants), Waldteufel	75
Chasse Infernale, Grand Galop, Brillant, op. 20, Kolling	75
Turkish Patrol Revellie, D'Albert	50
Pirates of Penzance, (Lancers), D'Albert	50
Sirens Waltzes, Waldteufel	75
Faithful, Potpourri, Strauss	1 00
Basette, Potpourri, Strauss	1 00
Trovatore, Potpourri, Verdi	75
Night on the Water, Idyl, Wilson	60
Rustling Leaves, op. 65, Lange	60

If the music selected amounts to just \$1, send only the 15 pictures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess.

We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know just how good it is. If, after trial, they continue to use the soap for years, we shall be repaid. If they only use the fifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Name this paper. A box of this Soap contains sixty bars. ANY lady buying a box, and sending us sixty cuts of Mrs. Fory, can select music to the amount of \$4.50. This Soap improves with age, and you are not asked to buy a useless article, but one you use every week.

TO LADIES ONLY!

We will send 1 Beautiful Silver-plated Butter Knife, 1 Beautiful Silver-plated Sugar Shell, 1 Book, "Language of the Flowers," 50 pieces full size Vocal Music, with Piano accompaniment, retail from 25 to 50 cents each at stores; and a beautiful Illustrated Magazine, three months, post-paid if 10 three-cent postage stamps are sent to pay postage and packing expense. Address: L. L. CRAGIN & CO., 115 S. Fourth St., N. Y.

BARLOW'S INDIGO BLUE!

Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILTBERGE, Proprietor, 233 North Second Street, Philadelphia, Pa.

\$72 A WEEK, \$12 a day at home, easily made. Mostly Outfit free. Address TRUE & CO. August Maine.

AGENTS Wanted for handsome illustrated standard Books & Bibles low in price; selling fast; needed everywhere; Liberal terms. Bradley, Carrasco & Co., Bradford, Ontario, Canada.

For Agents, Capitalists, Builders, Carpenters and Trading Men.

NEW INVENTION.

GARRISON'S ARTISTIC BAY WINDOW

Or Common Windows Changed to Bay Windows.
New in Theory, New in Principle, New in Application. The Latest Architectural Idea. Universally Endorsed. Exceedingly Popular, and Selling Rapidly.

THIS great building improvement is becoming very popular wherever introduced. It adds greatly to the comfort and appearance of new buildings and makes old buildings have the appearance of modern ones. Is very ornamental. Makes rooms cooler in summer and warmer in winter. Creates a circulation of the air and keeps the heat of the sun from the room. The old blinds are used as part of the improvement. No change made in the glass or sash. Carpenters and Builders that want to make from \$10 to \$20 per day instead of the regular wages, will find it just the thing.
Parties with Means looking for a business that pays largely can purchase 10 to 20 counties and sell out by counties to carpenters and builders or realize a steady income from royalty.
I employ no Agents but sell territory in quantities at low prices, so that the profits are very large, in some cases exceeding \$500 per month. I furnish models and drawings to purchasers and give full instructions. It is not necessary to be a carpenter to sell territory. Send stamp for circulars, engravings and terms. I make easy terms with carpenters on first county to introduce it.
No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.
W. S. GARRISON, Patentee, Cedar Falls, Iowa.

AGENTS WE WANT 200 WIDEAWAKE AGENTS NOTHING LIKE IT

IT ASTONISHES EVERYBODY!

And Everybody Buys.
Grandest Thing Ever Introduced! If you Want to Make Money Fast, on Something Entirely New, Send for the New Process to Make Pictures.

The business is popular and permanent. Many who have engaged in the new business are clearing \$300 to \$400 per month. Agents drop other business to handle our invention. This invention consists of preparing white paper so sensitive that Photographs can be taken without camera or chemicals. Elegant pictures, with a Negative, taken in five minutes. Pictures copied, Stereoscopic Views, Pictures of Persons, Buildings, Machinery, Manufactories, Goods, Horses, Cattle, also reproduce Drawings, Plans, Estimates, Sketches, and Scroll Drawings, or anything; so plain and simple that a child ten years old can make them, and at the cost of one-fourth of a cent each.

There is no machinery, no chemicals, no camera, no dark room required. You can make Pictures at your own home. The whole thing is prepared and made so simple that any girl or boy of ordinary intelligence can take as good a picture as the photographer and chemist that discovered it.

Here is a Chance for Wideawake Agents.

We send full instructions to prepare the paper and make the pictures and a full outfit, consisting of an ornamental box containing one printing frame, one tray, one negative, and sample of sensitive paper for \$3.50, prepaid by express or mail. If you want to try it before you purchase send 50c. stamps, and we will send full instructions to prepare the paper and make the pictures. No postals answered.

GARRISON & CO.,
Lock Box 12, Cedar Falls, Iowa.

GARRISON'S ARTISTIC BAY WINDOW

Or Common Windows Changed to Bay Windows.
NEW IN PRINCIPLE, NEW IN APPLICATION, EXCEEDINGLY POPULAR, AND SELLING RAPIDLY.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882) from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties.
Communications, enclosing stamped envelope for reply, addressed to FRANK WOOTEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto, will receive prompt attention.

HIRES' IMPROVED ROOT BEER

25c. Package makes 5 gallons of a delicious, wholesome, sparkling Temperance beverage. Ask your druggist, or sent by mail for 25c. C. E. HIRES, 48 N. Delsa. Ave., Philadelphia, Pa.

MORPHINE HABIT OPIUM

No pay till cured. Ten years established, 1,000 cured. State case, Dr. Marsh, Quincy, Mich.

ALMA LADIES' COLLEGE,
St. Thomas, Ont.
Buildings and Furnishings the Finest in the Dominion! For the higher Christian Education of young women.
Buildings and Furnishings cost nearly \$40,000. Attendance, first year, 131. Full staff of experienced and skilful teachers, 13; and lecturers, 5. Has a Preparatory School, an Academic Department, and a Three Years' Collegiate Course to Graduation, embracing Intermediate, Junior and Senior Matriculation; also Three Years' Courses in Music and Fine Art, with diplomas to successful candidates. Its Commercial College is fully equipped—Phonography and Telegraphy being among the branches taught.
\$190 paid in advance secures board, room, light laundry, and tuition in literary subjects, including the languages, music and drawing, for one year! Terminal rates for the same, omitting the music and drawing, \$38 to \$45 per term. Ministers daughters at half rates, except for extras. Opens September 6th, 1882. Send for Circulars, etc., to Principal AUSTIN, B. D., St. Thomas, Ont.

BEST TEACHERS, American and Foreign, for every department of instruction, low or high, promptly provided for Families, Schools, Colleges. Candidates New Bulletin mailed for stamp. All skilled Teachers should have "Application Form" mailed for stamp.
Many Canada Teachers, Governnesses and Tutors secure good places in United States.
Many Canada Schools apply for Teachers, among them Bishop Hellmuth, Hellmuth College London, Ont. J. W. SCHERMERHORN, A.M., Secretary, 7 East 14th Street, NEW YORK.

BISHOP'S COLLEGE, LENNOXVILLE.
MATRICULATION EXAMINATION,
Tuesday, Sept. 12th.
Two Bursaries open for competition.
Students not prepared to matriculate can enter the Preparatory Year.
For further information apply to the Bursar, E. CHAPMAN, Esq., Lennoxville, or to the Rev. Principal LOBLEY, Cacouna, P. Q.

CHURCH SCHOOL FOR BOYS.
Classes for Private Tuition AT "THE POPLARS,"
36 Grosvenor St., Queen's Park, TORONTO.
MICHAELMAS TERM begins (D.V.) Sept 1, 1882. Junior pupils specially prepared for entrance at Trinity College Boarding School (Port Hope); Seniors, for Law, Medicine, Arts, Divinity and other Examinations. All such pupils hitherto successful without exception. Pupils also instructed singly after hours, at special rates.
Applications to RICHARD HARRISON, M.A.

HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.
Affords the highest Education in every department.
PATRONESS,—H. R. H. PRINCESS LOUISE.
Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.
French is the language spoken in the College Music a Speciality.
A limited number of the daughters of Clergymen received at half charges.
For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

MR. BARRON'S SCHOOL,
CORE'S LANDING.
Will Re-open September 1st.
F. W. BARRON, M.A.,
Formerly Principal U. C. College.

MR. SPARHAM SHELDRAKE
Receives a limited number of pupils of from eight to thirteen years of age
FOR BOARD AND TUITION.
Address:—"THE GROVE,"
Lakesfield, Ontario.

ST. JOHN BAPTIST SCHOOL,
233 East 17th St., New York.
Under the charge of the SISTERS OF ST. JOHN BAPTIST.
Address the MOTHER SUPERIOR, as above.
Ecclesiastical Embroidery.
Address—CHURCH WORKROOM, 233 East 17th Street New York.

UNIVERSITY OF TRINITY COLLEGE, TORONTO.
The Matriculation and Supplemental Examination will begin on TUESDAY, OCT. 3rd.
For particulars respecting the curriculum and scholarships application should be made to the Rev. Prof. Jones, Registrar.
WM. P. ATKINSON, Bursar and Secretary.
Trinity College, Toronto, Aug. 14.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.
School for the higher education of Young Ladies in association with The TORONTO COLLEGE OF MUSIC. Under the patronage of His Honour Lt-Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York,) assisted by efficient teachers.
Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over-estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.
Michaelmas Term will begin Thursday, September 5th.
A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address
The Reverend A. LAMPMAN,
or Mrs. LAMPMAN, Lady Principal.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.
President,—The Lord Bishop of Toronto.
This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.
The building has been renovated and refitted throughout during the vacation.
The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.
MICHAELMAS TERM BEGINS SEPT. 6th.
Annual Fee for Boarders, inclusive of Tuition, \$204 to \$232. Music and Painting the only extras to the Clergy, two-thirds of these rates are charged.
Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall Toronto.

TRINITY COLLEGE SCHOOL,
PORT HOPE.
Michaelmas Term
WILL BEGIN ON
THURSDAY, SEPTEMBER 14th, 1882
Applications for admission or information should be addressed to the
REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

VASSAR COLLEGE,
POUGHKEEPSIE, N.Y.
A complete college course for women, with Schools of Painting and Music, and a preparatory department. Catalogues sent.
S. L. CALDWELL, D.D., President.

The Church Embroidery Guild.
ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.
Apply to the PRESIDENT,
173 Gerard-street, east.

G. N. LUCAS, STEAM DYE WORKS,
388; Yonge St., Toronto, Ont.
Gentlemen's clothes cleaned, dyed and repaired. Feathers and Kid Gloves cleaned and dyed without smell. All garments dyed warranted not to stain. Ladies' Dresses and Mantles cleaned and dyed without taking apart. Orders by express promptly attended to.
Golden Health Pellets!!
THE GREAT KING OF REMEDIES
For the cure of Liver Complaint, Dyspepsia, Costiveness, Piles, Pimples, Blood and Skin Diseases, Urinary and Womb Diseases, &c.
Said by all who have used them, to be the "Great Health Pellet, and worth a guinea a box.
Price 25 cents, or five boxes for \$1.00.
Post paid to any part. Send for circular.
D. L. THOMPSON & Co.,
Sole Manufacturers,
TORONTO.

Cingalese. A name well known in connection with the Hair Renewer, which restores grey hair to its natural colour by a few weeks' use. Sold at 50 cents per bottle by all druggists

The North American Mutual Life Insurance Co.
Guarantee Fund. . . . \$100,000
Deposited with Dom. Govt. . . \$50,000
Hon. ALEX. MACKENZIE, M.P., President.
Hon. ALEX. MORRIS, M.P.P., Vice President.

THE TONTINE INVESTMENT POLICY of The North American Mutual Insurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance.
All Policies whether on Life or Endowment Rates, are subject to the higher charge in Premium Rates, in taking the "Tontine Investment" form.
The extra benefits of this are conditions only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself.
Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of the North American Mutual Life Insurance Co., which also issues Annuities and all the ordinary approved forms of Life Policies.
Agents wanted. Apply to
Wm. McCABE,
Managing Director.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT RESULTS in this Association will be of interest to intending insurers:
Policy No. 615 issued in 1872, at age 30 for \$1,000 on the All-life plan. Annual premium \$30.80.
At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.
This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing five years \$978, equal to 46 2/3 per cent. of the annual premium.
The cash profits for the five years are \$4283, equal to 41 per cent. of the premiums paid during that period.
The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$205, equal to 12 1/2 per cent. of the annual premium.
The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.
The next Quinquennial Division takes place as early as possible after close 1881.
President,
HON. SIR W. P. HOWLAND, C.B. K.C.M.G.
J. K. MACDONALD,
Managing Director.

MENEELY & COMPANY, BELL
FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Patent Mountings. Catalogues FREE. No Agencies.

SUTHERLAND'S, 288 Yonge-street,
Toronto. The Dominion Book Store. Books New and Second-hand; Clergymen's Libraries bought; Sunday School Libraries supplied. All orders mailed free on receipt of price.
\$5 to 20 per day at home. Samples worth \$5 free. Address STINSON & Co. Portland, Maine

Scrofula is a depraved condition of the system often hereditary, and characterized by indolent tumours, glandular affections, bad blood and a low condition of vitality that tends towards consumption, which is really Scrofula of the Lungs. Burdock Blood Bitters cure Scrofulous diseases from a pimple to an abscess, by purifying the blood, correcting the secretions and giving a healthy tone to each organ.

The Great LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Safest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
I. P. FRINK, 551 Pearl St., N. Y.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUSEN & TIFT, Cincinnati, O.

J. & R. LAMB, BANNERS.
Silk and Gold Banners, \$5.00 Each
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
Send for Circular, 59 Carmine St. N.Y.

Simply miraculous is all I can say of the effect of Dr. Van Buren's Kidney Cure in my case. An elderly lady writes this from Antigonish, N.S., who had suffered from pains in the back for twenty years.

If a FEW GRAINS of COMMON SENSE could be infused into the thick waddles of those who perpetually and alternately irritate and weaken their stomachs and bowels with drastic purgatives, they would use the highly accredited and healthful laxative and tonic, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which causes "good digestion to wait on appetite, and health on both."

CANADA STAINED GLASS WORKS
ESTABLISHED 1866.
All Kinds of Church and Domestic Glass
JOS. MCCAUSLAND,
76 King Street West, Toronto

TORONTO STAINED GLASS WORKS
William Elliott,
12 & 14 Adelaide St. West.
CHURCH GLASS IN EVERY STYLE.

S. R. Warren & Son
CHURCH ORGAN BUILDERS.
Premises,—Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.
The very highest order of workmanship and tone quality always guaranteed.
—THEY HAVE NOW ON HAND—
A very Fine Harmonium, 2 Banas of Keys, 15 Stops, and 14 Octaves Pedals. Suitable for a medium sized Church.
Will Be Sold at a Bargain

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.
They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

Burdock BLOOD BITTERS

WILL CURE OR RELIEVE
BILIOUSNESS, DIZZINESS,
DYSPEPSIA, DROPSY,
INDIGESTION, FLUTTERING
JAUNDICE, OF THE HEART,
E. S. IPELA?, ACIDITY OF
SAL. RHEUM, THE STOMACH,
HEATBURN, DRYNESS
HEADACHE, OF THE SKIN,
And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH BOWELS OR BLOOD.
T. MILBURN & CO., Proprietors, TORONTO.